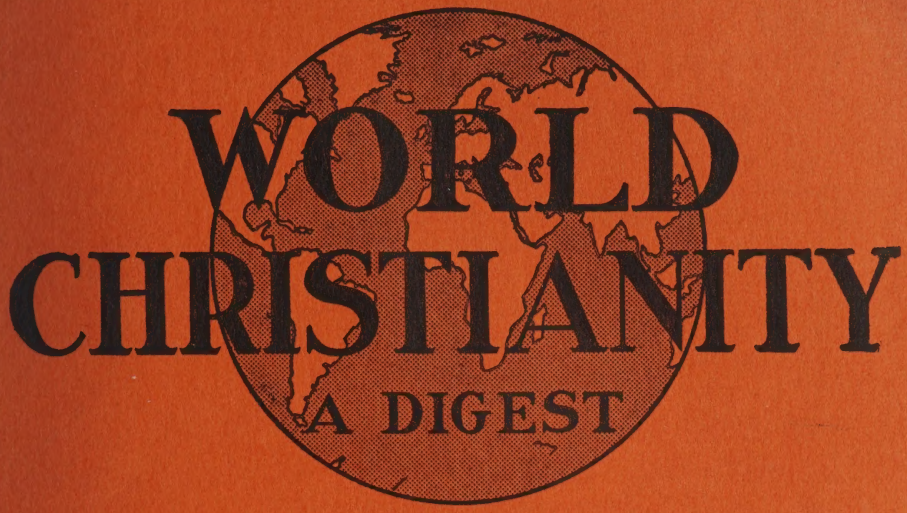

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World Christianity

A DIGEST

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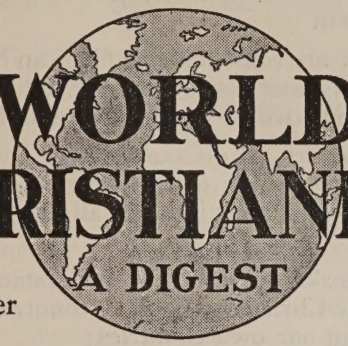

Second Quarter
1938

Vol. II. No. 2

Missions and World Peace

The Foreign Missions Conference of North America brings together annually the leaders of the foreign missionary enterprise in the major denominations of the United States and Canada for the discussion of their common aims and problems. There is probably no other group in America which is better acquainted with what is going on in the world outside our boundaries, or more sensitive to the international situation, especially on the moral and spiritual level.

It was inevitable that at this year's meeting in Toronto the Far Eastern crisis should have overshadowed all that was said and done. Various addresses bore on the Chinese-Japanese conflict and the imminence of world war. What have missions to contribute to peace was a searching question. One of the addresses on that subject is presented in condensed form in this number of *World Christianity*. Largely as a result of certain suggestions made by Dr. Shafer a set of resolutions was passed which we present herewith, one of the ablest, most practical sets of suggestions that has anywhere appeared:

RESOLVED: That we believe the complete solution of the Far Eastern and all similar difficulties and conflicts can be achieved only by the creation of a world community, free from racial discrimination, based on economic justice and fair opportunity for all, animated by goodwill and governed by law. Such an ideal demands the cooperation of all the leading powers, and we express the view that our governments should assume their full share of responsibility for the erection and maintenance of such a new world order. However

distant the realization of this ideal may be, it may at once give direction to our efforts and we may strive to move steadily forward toward its achievement.

In particular, there are some things which can be done now by ourselves and other Christians desirous of alleviating misery, removing enmities and hastening world-wide peace and friendship.

(a) By word and act, to discourage and oppose hatred of any nation or people, no matter what the provocation; and to promote respect and affection for all the children of God in every land;

(b) To seek to make our love and understanding especially felt by our fellow-Christians in other countries and by their representatives in our own countries;

(c) To demonstrate in our own churches and countries the power of Christianity to overcome race prejudice and eliminate racial discrimination;

(d) To uphold respect for international agreements and to oppose war, declared or undeclared, as an instrument of national policy;

(e) To lead and share in well considered efforts to change the policies of impotent isolation into those of active participation in the organization of a world order based upon law and justice;

(f) To advocate measures for peaceful change in international relations, such as the removal of trade barriers, and other methods of economic appeasement;

(g) To assist in developing a conscience which will refuse in spite of tempting profits to benefit by others' sufferings and, in particular, to extend credits or loans to be used to finance aggression or resulting exploitation;

(h) To give leadership and strong support in every humanitarian attempt to relieve the suffering and to meet the needs of those desolated by war;

(i) To support with new vigor and sacrifice the missionary work of the churches, recognizing that our Christian representatives abroad are our most potent agents of international confidence, helpfulness and peace founded on permanent principles;

(j) By direct evangelism in our own churches and communities to build up the Christian community which is essential to the achievement of all these steps.

Hinduism and the Outcastes

In a former issue, reference was made to the proclamation by the Maharajah of Travancore, India, opening the State Hindu Temples to the "untouchables" or outcaste group. Looking at the results of this rather epoch-making proclamation after the lapse of a year's time, Sir C. P. Ramaswami Aiyar, K.C.I.E., finds it to have been amply justified not alone in its effect upon the untouchables, but upon Hinduism itself, for it represents to him a return to a purer type of Hinduism, nearer to what it was "in its formative, creative days."

"The idea of unapproachability and untouchability, as practiced in Hindu India, is opposed to the ideas of humanity and justice and to the fundamentals for which Hinduism has always stood," he declares.

Surely it is a great gain that many Hindu leaders are taking this position. For in the last analysis the future of the untouchables rests chiefly upon what attitudes Hindus take towards them. They are not likely, despite the threat made by one of their leaders, to leave Hinduism en masse for another faith.

In an article in *The Indian Review* (January, 1938) he says in part:

"The merits of this great step are to be judged, not solely by the facilities which it immediately affords to the many thousands of Hindus, who were hitherto untouchables, to enter and worship in the temples of the State. The Proclamation is a Charter which has brought back to millions of souls their self-respect, which has inspired in them a new hope and a new life. Travancore no more recognizes any class of people as 'depressed.' It is true that the backward communities need more than the recognition and appreciation of equality in the sight of God and man. They require economic rehabilitation. But self-reliance, self-respect and spiritual fervour are, even as economic factors, of incalculable value and they constitute the greatest steps in the reorganization of the country. This reform has aroused not only self-consciousness, but the essence of the change is the feeling that each man counts for something and that he is a vital element in the life of the nation.

"The new Proclamation has been more than amply justified. The measure has been welcomed throughout the country with a spontaneity of enthusiasm by all the Savarna classes and this is demonstrated every day in the mixed congregation within the temples, where the brotherhood of man in the presence of God is fully appreciated and realized.

"Hinduism restored to its original position, strength and glory will

inevitably exercise and manifest its age-long toleration and its hospitality to all ideas and ideals. A renovated and reinvigorated Hinduism will work for the union of the followers of all creeds and races in joint endeavors towards the fulfilment of conjoint aspirations forgetting, save in matters of intimately personal spiritual experiences, that they follow different creeds and united in the attempt not to let such differences, which are dependent on personal and racial psychology, to operate in the spheres of social, economic, political and humanitarian tasks."

Institutes on International Relations

WORLD CHRISTIANITY heartily recommends the Institutes on International Relations conducted under the joint auspices of the American Friends Service Committee and the Congregational-Christian Council for Social Action. Dates, places and secretaries are as follows:

June 7-17 —
KANSAS, Bethel College, Newton, Kansas.
Donovan Schmucker, secretary.

June 13-22 —
CAROLINA, Univ. of North Carolina, Chapel Hill, N. C.
Helen T. Binford, Guilford, N. C., secretary.

June 15-June 25 —
GRINNELL, Grinnell College, Grinnell, Iowa.
Harold Matthews, secretary.

June 19-June 29 —
PACIFIC NORTHWEST, Reed College, Portland, Oregon.
Cecil Hinshaw, Newberg, Oregon, secretary.

June 18-June 30 —
INSTITUTE of the Student Peace Service of the American Friends Service Committee. Lincoln University, Lincoln University, Pa.
Philip Jacob, 20 So. 12th St., Philadelphia, Pa.

June 20-July 1 —
MIDDLE ATLANTIC AREA, Pennsylvania State College, State College, Pa.
E. A. Schaal, 20 So. 12th St., Philadelphia, Pa.

June 20-July 1 —
MIDWEST, North Central College, Naperville, Ill.
Alfred H. Cope, 53 W. Jackson Blvd., Chicago.

June 21-July 1 —
MILLS, Mills College, Oakland, Calif.
Joseph Conard, secretary.

June 28-July 8 —
NEW ENGLAND, Wellesley College, Wellesley, Mass.
George Selleck, 5 Longfellow Park, Cambridge, Mass.

June 29-July 9 —
WHITTIER, Whittier College, Whittier, Calif.
J. Hershel Coffin, secretary.

Among the notable speakers will be Francis B. Sayre, Asst. Sec. of State; W. Arnold-Forster of London; Otto Nathan, former German high official; Prof. George H. Blakeslee, expert on Pacific Affairs.

For full information communicate with the secretary of the nearest institute.

What Should Be the Bearing of the Foreign Missionary Enterprise On World Peace?

Dr. Luman J. Shafer

Condensed from *The Report of the Foreign Missions Conference, 1938*

The author is Secretary of the Board of Foreign Missions of the Reformed Church. The article was prepared for and read before the annual meeting of the Foreign Missions Conference held this year in Toronto. It is published in full in the Report of the Foreign Missions Conference.

This report contains all of the proceedings of the conference and includes a number of unusually strong addresses.

In concluding his address Dr. Shafer proposed certain resolutions. As a result of this suggestion a set of practical resolutions was adopted. These are published in full on page one of this issue.

THE Christian churches in carrying on their foreign missionary work are making an effective contribution to the cause of world peace, but not even those engaged in the enterprise are always clearly aware of what this contribution is, while those in the churches who are most interested in peace see very little if any relationship between world peace and the present foreign missionary enterprise. It is clearly too much to expect the people of our churches to see the relevance of the foreign missionary enterprise to peace if those who are themselves engaged in the enterprise have not made that relationship clear in their work. The central problem, therefore, is this: Just how should the foreign missionary enterprise be related to world peace and how can that relationship be made more explicit?

Our answer to this question, in turn will depend on what we mean by peace and what we understand an adequate peace program to be. Peace is not a negative but a positive thing. It is not the absence of war but the presence of justice and right. It is not an end in itself but the outcome of such an adjustment of human relationships as satisfies essential human rights and gives a sense of security to peoples and nations. It is that which issues from an equitable administration of justice as between individuals or states. The refusal of the Christian to participate in

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any war, or in any but "just wars" rightly focuses attention on the immorality of our present world order, based as it is on power and power diplomacy, but to my mind this does not go far enough. What is needed is that this immoral world order should give place to the kind of a world organization that will make it possible for nations to secure, without resort to war, the changes required by essential justice.

In a world order such as this we face two alternatives: (1) Either the world must be brought under the reign of law through the creation of a "federal commonwealth of nations," each component state abrogating its own right to absolute sovereignty and delegating some part of that sovereignty to the federal commonwealth, as in the case of the United States Federal government, or (2) war or the threat of war must be accepted as a necessary concomitant of the existence in our world of independent sovereign nation states.

The adoption of the Kellogg Pact by the nations of the world as at present organized has proved to be futile because no attempt was made to set up the necessary framework within which changes in the interest of a just opportunity for all the peoples of the world could be made. The futility of this agreement has resulted, it seems to me, because in this failure to provide for any machinery for bringing about required changes in our world, there was by implication one of two false premises; either (1) that the world of nations is a static world in which change does not take place, or (2) that the status quo, in which some nations have abundance and others are lacking the very necessities of existence, is one that ought to be maintained.

The present situation in the Far East has sharply emphasized the necessity of this world organization. The nations of the West are practically powerless, short of the actual use of force, to do anything about the current situation. All treaties, all international law and whatever there is of world organization today are based on the absolute sovereignty of national states which, under that system, are alone the judges of what is in their own national interest. Admitting the principle that national interest is the supreme consideration, treaties become ineffective where a supposed national interest calls for their abrogation either by formal announcement or by actions which speak louder than words. Roger S. Greene of the China Foundation has the following to say in a recent number of *Amerasia*: "Until we are willing to commit ourselves in advance to acceptance of the jurisdiction of an international tribunal in any controversy in which we may be involved with foreign nations, without exception, our theoretical position remains fundamentally

the same as that of Japan, in that we reserve to ourselves the decision whether the stand we take in any matter that we consider of vital interest to us is correct or not. While we have foresworn war we still maintain powerful forces, and it is not inconceivable that we might at some time be tempted to use them to protect our interest in a manner that other nations might regard as war."

To use a simple illustration: under existing conditions, interference on the part of any one nation or any group of nations in any given international situation is equivalent to one boy in a family or any two or three of them attempting to chastise another member of the same family who, as it seems to him or them, has been guilty of unworthy conduct. The result of such chastisement is not likely to be repentance or reformation but rather deep resentment and a stubborn persistence in misconduct. The only thing that would possibly be effective is parental discipline. Now the difficulty is that in our world, as at present organized, there is no parent and we are practically helpless to do anything about such situations as have arisen recently in our modern world.

The sequel to this helplessness is a recommendation for increased appropriations for armaments in order that future diplomatic protests may be more effective because there will then be behind them the threat of a greater force than at present. In the existing state of world organization this is a logical sequel. There is an element of futility in our Christian protest against the building of ever larger and more powerful armaments, unless at the same time peace-loving people direct their energies toward a modification of the conception of absolute national sovereignty in our own countries to begin with, and toward the building of a world organization to which each nation shall delegate certain portions of its sovereignty in the interest of international justice and the reign of law in the world.

Christianity has been accused at various periods in history of being on the side of the status quo. Today these attacks come from those who find the Christians among the comfortable, well-fed people of the world, who are therefore in favor of an economic status quo. We come dangerously near making this criticism valid in any Christian peace program that aims to do away with war without attacking the more fundamental problem of working out a method by which inequalities and injustices among the peoples of the world can be eradicated. Any peace program that does not bring into the open the fundamental immorality of the concept of absolute national sovereignty with its resulting anarchy and injustice may be good in itself but wholly in the nature of a palliative and in no sense a

fundamental solution of the problem. Indeed it may even serve to delay the real solution because it confuses the issue.

I recognize that in our present world the proposal for a federal commonwealth of nations appears to be a utopian ideal which is utterly incapable of realization in any predictable future. But does this condemn it? The Christian ideal to which we have all given our lives is not a readily attainable goal. But we have staked our all upon it because we believe it is true. The people of the world today are living in the presence of the lurking fear of "a coming, nameless, intangible doom," the doom of present world civilization. Is it too much to expect that this fear can be converted by earnest effort and prayer into a passionate desire on the part of the peoples and nations of the world for an adequate world organization as the only means of saving all that is beautiful and good in our modern world. When that day comes another utopian dream will have become the practical program of responsible statesmen.

Men in every nation have been confronted with Christ and his Cross. In accepting him they have renounced selfish ambition and have decided to follow the way of the Cross. They have accepted the paradoxical but most profound of all truths, that he that seeketh to save his life shall lose it and he that loseth his life for Christ's sake shall save it.

It becomes evident at once that this is the ethos that must lie at the heart of any such world organization as we have been discussing. As the individual repents and denies himself, the nations of the world will have to repent and deny themselves if national as well as international life is to be saved. National repentance comes through the repentance of individuals within the nation. Thus by confronting men round the world in nation after nation with the fact of the Cross and by building men into the life of Christ, the Christian missionary movement is helping to create that common foundation of moral convictions on which and on which alone can be built a world political community. In building the ecumenical Church we are helping to make a world political community possible.

There are two things, however, which need to be said at this point. A good deal of the discussion of the ecumenical Church seems to visualize the building of a world-wide fellowship across national lines, which will be so strong and so meaningful that nations will cease to have any real significance. This view seems to point to the building of a Kingdom of God that should be coextensive with the habitable world and which will itself become a world community in

which nations as nations and races as races shall have lost their meaning. I believe that this conception, so far as it is held by anyone, does not take into account one of the great facts of history; viz., that there are values in national and racial units which have their place in God's creation as well as individual units. The building of the world community must give full recognition to the value of nations and races and must proceed not across but through national entities. What world Christianity must work for is not the abolition of nations but the repentance of nations, that they may be brought into conformity with the divine law of sacrifice for the sake, if you will, of their own survival. As Christians we should seek not one vast world community of likeminded people, but a federation of states which for mutual advantage, as in the United States of America, have given up the notion of absolute sovereignty for each nation and have accepted the principle of self-denial—the way of the Cross—that the abundant life for all, including that of the self-denying state itself, may be realized.

There is another thing that needs to be pointed out. Neither the conversion of the individual nor even the building of the ecumenical Church will have much effect upon the international situation until the problems involved in building a world community of nations have been studied and become clear in Christian thinking. There is an appalling lack of interest in or understanding of world political issues on the part of a large group of Christian people. Just as a good Christian may be utterly unaware of the implication of his Christian discipleship in his economic relations, repentant and self-denying individuals will not bring about a repentant state unless individual repentance includes social repentance and unless the responsibility of the individual for the immoral concept of the state is clearly present in his thinking. What needs to be brought clearly into focus is the fact that the counterpart of ecumenical Christianity is political ecumenicity. Indeed it may be questioned whether the church in many areas will be allowed to survive at all as a church unless the world Christian community succeeds in expressing itself in a world political community.

The task of the foreign missionary enterprise in world peace, then, clearly emerges. We must endeavor to make clear to ourselves first of all, and to all Christians everywhere, that the inevitable sequence of ecumenical Christianity is a world political organization which, while conserving the best in each nation, demands a renunciation of absolute sovereignty as an immoral conception and which calls for the delegation of certain elements in that sovereignty to a world federated commonwealth.

If War Comes

Harry Emerson Fosdick

Condensed from an address given by the pastor of Riverside Church, New York, at a conference on "The Church and War" at Broadway Tabernacle, New York, March 1, 1938. Two hundred and two signers of the Covenant of Peace who are still in the metropolitan area were invited to the conference. Of the first 147 who replied only three indicated that they had changed their attitude toward war since 1935. Most of them reported that their own conviction had rather been deepened. In addition 25 new signatures were received. The covenant reads as follows: "In loyalty to God I believe that the way of true religion cannot be reconciled with the way of war. In loyalty to my country I support its adoption of the Kellogg-Briand Pact which renounces war. In the spirit of true patriotism and with deep personal conviction, I therefore renounce war and never will I support another."

THE next war into which the United States plunges, if such a war comes, will not be, in any strict sense, defensive; it will not be a repulsion of an unprovoked military invasion of American territory. No nation would or could undertake such an invasion. No nation would or could expect to triumph in it, profit from it, or do anything but face calamity because of it. Any war the United States wages in any imaginable future will be, in the strict sense of the word, aggressive; that is, it will be the use of our army or navy in Europe or the Far East to straighten out some tangle in other nation's affairs under the guise of protecting some prestige or interest of our own.

This is the basic realistic fact which propaganda in this country is doing its best to disguise and conceal.

In persuading us to engage in this adventure in the policing of some disturbed area of the globe, we are going to be played upon by three major species of appeal.

First, we shall be told that we must be going to war to save democracy. We tried that some twenty years and more ago and left the world with less democracy than it had had in generations. The reason is obvious. War itself is the worst enemy democracy has, worse even than the world's dictatorships. This country will itself be a dictatorship immediately after it enters any war, with conscription of life, labor and capital, with regimentation of industry, and denial of free speech, free press, and free assembly. A war for democracy is a contradiction in terms; the more war, the less democracy, is an unescapable law.

We shall also be told that isolation is immoral and impossible, and that we are ethically responsible for the straightening out of Europe and the Far East. I agree that isolation is an ugly name. I agree that no final so-

lution of our international affairs is possible without collective action for security. But it is not illogical to be a firm believer in collective action for peace, and a firm disbeliever in collective action for war. It is not irrational to be a convinced foe of isolation when peace is the end sought, and a convinced friend of isolation when war is being sought. Isolation may be, as it has been called, only a cyclone cellar, but a cyclone cellar is an excellent thing in a cyclone. In all major movements for peace, we can be collectivists, and still in all major movements for war we can be believers in neutrality.

We shall be told once more that we ought to be morally indignant about some evil being done in Asia and Europe. I agree that moral indignation is an important part of life, but it is a dangerous part, and it is commonly made up of emotional prejudices, biases, and inherited antipathies. What we need more than moral indignation is diagnosis. And diagnosis shows that war cures nothing evil and creates nothing good, ends no wrongs and begins no reformations. As well grow morally indignant at cancer and treat it by beating the patient to death, as grow morally indignant about an international evil and then prescribe war as a cure! That Hitler makes war is not nearly so true as that war made Hitler. And another war will make a lot of others like him and far worse!

The next war, if it comes, will be an aggressive, not a defensive, affair, so far as America is concerned, and our business is to stay out of it. Certainly, so far as we here tonight are involved, we never again will prostitute our religious faith to the sanction or support of another war, knowing that alike in causes, processes, and consequences, war is the blatant denial of everything that great religion represents.

Peace-Minded Britain

More than six out of every ten men in Britain today would not volunteer in the event of war. Nearly eight out of every ten women would not urge their husbands to volunteer. This is the result of one of a series of surveys of public opinion carried out by "Cavalcade," weekly news magazine.

Interviewers conducting the surveys are scattered throughout the country. Results obtained are claimed to be within 2 per cent accurate for the country as a whole.

An attitude of the "hardest cynicism" toward war was found among those questioned. In the case of both sexes the age group between 30 and 50 yielded the strongest anti-war sentiment, while those under 30 were the least "peace-minded."

—*No Frontier News Service* (Feb. 8, 1938).

An Open Letter to Christian Brethren Throughout the World

We have published E. Stanley Jones' "Open Letter to the People of Japan" and statements of Chinese Christians concerning the Sino-Japanese conflict. Here we are glad to present the statement of a group of the most eminent Christian leaders of Japan to the Christians of the world. The list of signers includes ministers, educators and Association Secretaries, both men and women.

Dear Brethren:

In the name of our Common Lord, Greetings:

We realize that the outbreak of the present Sino-Japanese conflict has caused you much concern and great anxiety, and we wish to express our deep appreciation for your sympathy.

Believing that God is the only righteous judge, we have doubted the wisdom of our indulging in much discussion about the present controversy. Now however that the situation has become increasingly tense, and friends abroad are so greatly concerned as to ask us to give our interpretation we wish, in response to this request, to write frankly and supply some information upon which to base a fair judgment. Morever we consider it a privilege of our Christian fellowship, at this time of trial, to request your incessant prayer for the establishment of enduring peace in the Far East.

It is needless to say that we Japanese Christians are not behind the Christians of other lands in our yearning for peace and the welfare of mankind. Morever it is unnecessary to stress the fact that there is no one who does not deplore the tragedy of war. Yet arguments along mere idealistic lines will not solve actual problems. We must deal with each particular case after a realistic investigation of the facts.

For many years it has been the common and united prayer of the Christians as well as the earnest desire of the leaders of both Japan and China that these two nations might be able to cultivate peaceful relations, find a basis for mutual help and common prosperity, and enjoy enduring peace in the Orient. Contrary to our desire however incident has followed incident during these years. These incidents have caused us much anxiety and have tended to alienate the two nations.

Conscious of our Christian duty to promote mutual understanding and fellowship between the two nations, at least among the Christians, we sent a deputation last May to confer with Chinese Christian leaders. They too were moved by a similar desire and we came to a common agreement as to certain methods for promoting understanding and goodwill. Together we were on the point of carrying out these plans when to our great regret the North China incident suddenly broke out and shattered our hopes.

Yet as set forth in the statement of our Government, we still hoped for a peaceful solution of the situation and urged the churches throughout the country to make this an object of prayer. Unfortunately the state of affairs has grown worse and worse until it has reached the present stage. You can easily conjecture the sense of pain and concern which possesses us Christians these days.

Realizing the seriousness of the situation and the importance of each particular incident we have not stood aloof but with deep concern have counseled our Christian leaders to investigate the truth regarding the origin and development of both the North China and the Shanghai incidents. We believe that our governmental authorities, military as well as civil, tried their best to adhere to a non-aggravation policy and exercised the utmost patience even at the expense of strategic advantages.

In Shanghai our Consul General appealed to the Foreign Diplomatic Corps requesting them to discharge the responsibility resting upon them as witnesses of the Truce Agreement drawn up in 1932 and to see that the Chinese troops observed the treaty, but in vain. The situation thus developed from bad to worse until it induced the present terrible state of war. This development was and is deeply regretted both by our authorities and by our people.

Now however it is almost useless to discuss superficially which side is responsible for the outbreak of these incidents. Peculiar conditions exist there. Garrisons of several countries are stationed in these areas. There are various treaties between the two countries defining their rights. The situation being thus seriously complicated and involved in long historical background, it cannot be dealt with through hasty judgment. Neither can we deal with the situation as comprised of isolated incidents of a temporary nature, which suddenly occurred in the territory of another country.

Ever since the country was opened to foreign trade, Japan has been anxious to establish the security of the Far East against the aggressive policy of some Western powers. As a result of this she has been forced to fight at various times—greatly endangering her national destiny—in areas centering around China. This has involved great sacrifice. Yet the Japanese people, always mindful of their indebtedness to China's cultural influence throughout many hundreds of years of their mutual history, have as a rule tried to hold to a good neighbor policy. The government and people alike helped a great deal in the establishment of the New China under the influence of the late Dr. Sun Yat Sen.

It is a most grievous fact that

unhappy incidents, occurring one after another, have interrupted the friendly relations between these two neighboring nations. This ever-growing tendency drove them at last to the breaking point and brought about the present most unfortunate situation.

We find ourselves all but helpless as we face this inevitable historical development. It is with a sense of anguish that we find ourselves unable to do anything other than await adjudication and judgment from above.

Japan has been obliged to adopt this most undesirable measure of self-defence because of her belief that the anti-Japanese national policy of the Nanking government on the one hand, a policy utilized as a means of consolidating that nation, and China's policy of cooperating with Communism with its anti-religious materialism on the other hand, directly threaten her national foundation and endanger her very existence. Japan has also been forced to realize anew that under the conditions which obtain at present in international relations the loss of her acquired vantage ground in the Far East would be a calamity which the nation could not survive. It has therefore become the firm conviction of the Japanese people as a whole that the nation must be ready to pay the price and make the sacrifice in order to defend the country and to live.

Nevertheless it is the peace of the Far East and the common prosperity of China and Japan which are the desire and final goal not only of us Christians but also of the general public and of the government. It is an obvious fact that the Japanese people have no feeling of enmity whatever toward the Chinese, many of whom are living undisturbed and peacefully within the Japanese Empire even at the present time.

We deeply deplore the fact that numerous tragedies have occurred in the course of the fighting in China. Such tragedies are inevitable in modern warfare. We do not believe that our troops have purposely made non-combatants objects of attack. It is very difficult to get at the real facts and it is quite natural, especially for those being in the midst of the turmoil of actual operations, to be moved by all kinds of rumors. It is obviously too much to ask that they remain quiet and see the whole truth.

The present unfortunate condition of conflict between the two countries must be restored to normal and friendly relationship as soon as possible. We can bear witness to the fact that it is the earnest hope and expectation of our people that we may be ready to give hearty cooperation and full support to the work of the reconstruction of China, whenever such help is needed. We Christians especially should be constructive in our thinking and in our efforts to influence

others in bringing about such a state of affairs. We firmly believe the time will soon come when we shall cooperate with the Chinese Christian leaders in our common task of carrying out our mission of redemption and salvation.

Most sincerely do we hope that Christian leaders throughout the world, including China, will quietly and carefully study this very complicated situation, and avoid the passing of hasty judgment based on emotions aroused by temporary, isolated and unhappy occurrences so that, with a broad outlook and far reaching insight, they may be able to help discover the way out of this crisis.

It is a matter of profound regret that the present complicated international situation has arisen largely because of the failure of the Christian forces to apply the teachings of Christ to the thought-life and culture of contemporary minds and to secure their realization in practice.

We Christians bear a common responsibility and should humble ourselves before God because of our inability and our inaction. The result is that these two nations, which should be real brothers, have been plunged into this terrific sacrifice, a sacrifice common to both sides.

We are striving to meet the present crisis in such a way that things may work out to the glory of God, and we earnestly desire that blessing may come out of this calamity. We would humbly avail ourselves of the guidance of the Holy Spirit that we may learn the lesson which God would teach the human race through this tragedy.

Most sincerely do we request the prayers of Christians throughout the world for the hastening of His Kingdom in the Far East.

The Position of Christians in Japan

The Christian in Japan today is torn between an intense racial loyalty and a desire to exhibit the true Christian spirit. It is no theoretical problem with him! Any pronounced indication that he is wavering in support of the stated government program means that his very life is in danger and that without even an opportunity to become a martyr! With a controlled press the public does not easily learn of martyrdom. The spirit of the times increases the already dominant nationalistic feeling, and Christians are under a handicap simply because they have accepted a religion introduced by another racial group. The military leaders, who are frequently not in entire harmony with the business and intellectual element in Japan, play heavily on this "foreign influence." They contrast it with Shintoism and Emperor worship, pointing out that Christianity makes for a divided national loyalty. They realize that Christianity in its finest aspects is international and interracial and that its principles are antagonistic to the totalitarian state which they sponsor.

Dana M. Albaugh in *Missions* (Feb., 1938).

TEARS

Toyohiko Kagawa

Ah tears! Unbidden tears!
Familiar friends since childhood's lonely years,

Long separated we,
Why do ye come again to dwell with me?

At midnight, dawn, midday
Ye come; nor wait your coming nor delay;
Nay fearless, with what scorn
Ye picture China by my brothers torn.

Your scorn I must accept,
But I'm no coward; pray heed ere more I've wept;
I love Japan so fair
And China too; this war I cannot bear.

"Is there no other way?"
Thus do I search my soul all day
Nor ever reach a goal;
I live, but only as a phantom soul.

Like Christ who bore our sins upon the cross
I, too, must bear my country's sins and dross;
Land of my love! Thy sins are grievous to be borne,
My head hangs low upon my form forlorn.

Ah tears! Unbidden tears!
Long separated we,
Alas has come another day
When ye must dwell with me.

The Missionary Herald, (Jan., 1938).

"Mythus"—The Worship of Race

Dr. Alfred Rosenberg

Extracts from *"Friends of Europe"* Publications

Much is heard about the famous "Myth of the Twentieth Century," the book which next to Hitler's "Mein Kampf" is regarded as the most influential book in the making of Nazi Germany. It is the basis of the new Germanic religion. Very few in America have had access to the book. The "Friends of Europe" published the following and many more extracts with a running commentary which could not be included here. The pamphlet and others of like nature can be secured at the address given below. These selected passages throw light on the basic ideas underlying the Worship of Race which is the foundation of the new nationalistic religion of Germany.

1. THE "MYTHUS" OF THE BLOOD—THE RACIAL CONCEPTION OF HISTORY

"Today an epoch begins in which World History must be rewritten.' (p. 21)

"Those fallen in the war are the victims of the catastrophic end of an epoch which had lost all its values but at the same time they are—the martyrs of a new dawn, of a new faith.

"The blood that perished is coming to life again. In its mystical sign, the soul of the German people is renewing its life-cells. Past and present suddenly appear in a new light and for the future there is a new mission. The meaning of history and the tasks of the future no longer lie in the fight of one class against the other, or of one church dogma against another, but in the settlement between blood and blood, race and race, nation and nation. And this means: the fight for spiritual values.

"The racial conception of history will soon be taken as a matter of course." (pp. 1-2)

"But the values contained in the racial soul which are the driving forces behind the new world conception have not yet become a living consciousness. Soul means race seen from within and vice versa; race is the outer form of the soul. To bring to life the soul of the race means to recognize its supreme value and under its rule to assign to the other values their proper organic place in the State, in art and religion. This is the task of our century: to create a new human type out of a new life-myth." (p. 2)

"Humanity, the all-embracing Church and the sovereign individual who have freed themselves from blood ties, no longer represent to us absolute values,

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(Pamphlet No. 46)

but doubtful or even perishing dogmas. They lack polarity and represent a violation of nature for the sake of mere abstractions . . . Today, however, a whole generation is beginning to see that values are created and preserved only where the law of the blood still determines the ideas and the actions of men, be it consciously or unconsciously. In the pre-historic ages man follows the blood demands in life and cult as in a dream . . . Later, . . . in the process of civilization, he becomes more and more intellectual. This leads finally not to creative conflicts but to division. Thus, reason turns away from race and species. The individual detached from the ties of blood and from the sequence of the generations, falls a victim to absolute abstractions . . . and mixes with alien blood. The result of this incest is the death of personality, nation, race and civilization. No one who has defied the religion of the blood has ever escaped this vengeance of the blood, neither Indians nor Persians, neither Greeks nor Romans. Nor will Nordic Europe escape the same vengeance if it does not turn back . . ." (pp. 22/3).

2. NORDIC CHARACTERISTICS.

"When Germanic man first entered into the World History, he kept away from philosophy altogether. But that which is most significant in his nature is the dynamic character of his physical and spiritual life, coupled of necessity with an antipathy against any kind of rigid monotheism and Church dogmatism such as later was forced upon him . . . by Rome." (p. 130)

"The fundamental fact of the Nordic-European spirit, is the distinction, whether made consciously or unconsciously, between two worlds, the world of freedom and the world of nature . . ." (p. 131)

"Heroism is typical of all Nordic peoples. The heroism of the old myths . . . was never lost, in spite of many periods of decline, so long as this Nordic blood was still alive."

"But even . . . *Schopenhauer* confessed that the highest stage which any man can attain was an 'heroic life'. This is a *Nordic* confession as beautiful as any which can be found. And therefore *Artur Schopenhauer* also belongs to us!" (p. 342)

"The Teutonic race, the Germans, have not 'developed' along nebulous lines invented by priests or scholars, they have either stood their ground or suffered subjection or decay. Thus understood, the panorama of world history of races, nations and cultures takes on a new aspect . . ." (pp. 40/1)

"It has been a truism for a long while that all the Western States and their creative values have been produced by the Germans. *Houston Stewart Cham-*

berlain, however, was the first who drew the necessary conclusions from this fact: if German blood were to disappear from Europe . . . the entire culture of the West would go with it . . . Today we are conscious that we stand before a final decision of terrible significance. Either we rise to an ennobled achievement by a revival and purification of the ancient blood, thus renewing our will to fight, or the very last *Germanic*-Western values of civilization and State discipline will be submerged in the polluted human masses of the cities of the world . . ." (pp. 81/2)

"Untruthfulness betrays a lack of courage and a sense of honour . . . Therefore no German will call lies good in themselves. Lying is not only a voluntary but also an organic sin. It is the worst enemy of the Nordic Race; he who gives way to lying perishes inwardly and outwardly cuts himself off from his Germanic environment. He will necessarily look for contacts with hybrids and Jews bereft of character . . . Whereas the voluntary organic lie means death to the Nordic man, it is the life-element of Jewry." (pp. 686-7)

"The strongest personality today no longer calls for personality but for type. The racial style of life, rooted in Mother Earth, a new German type of man, 'rectangular in body and soul,' is being born and it is the task of the 20th Century to develop it." (p. 531).

"A cultured nation will concede to no one the right to judge its creations, by censuring them as good or bad, right or wrong.

"Each race has its soul, and each soul belongs to a race . . . Each race in the long run produces only one supreme ideal . . . This supreme value demands a definite grouping of the other life-values, which are conditioned by it. It thus determines the character *(Daseinsstil)* of a race, of a people . . .

"If we tolerate, at the same time, and in the same place, two or more world-outlooks, each one related to a different supreme value, which the *same* people are to share . . . we have sown the germs of a new catastrophe.

"The life of a race, of a people, is not to be understood as a logical, philosophical process, nor does it follow natural laws. Rather is it the unfoldment of a mystical synthesis, an activity of the soul which cannot be explained by reason . . .

"To interpret the substance of a culture means, therefore, to lay bare the supreme religious, moral, philosophical, scientific and aesthetic values, by which its whole rhythm is determined." (pp. 116/7).

3. HONOUR: THE SUPREME NORDIC VIRTUE

". . . All Heroism centres round one supreme value. And this has always been the idea

of intellectual and spiritual *honour, (geistigseelische Ehre).*" (p. 144).

"As to the motive which has supplied the *raison d'etre* of the soul, State and culture of the *Nordic* race, it is plain that before everything else came the conception of honour and, inseparably bound up with this, the idea of responsibility (Pflicht) arising from the consciousness of inner freedom. It is this that moulded and preserved the character of our race, our nations and States. At the very moment, however, when love and pity become predominant features . . . the epoch of a racial, national and cultural decay begins. This is seen in the history of all predominantly *Nordic* States." (p. 147).

"Our whole history, our German and our European future, all alike turn round this central axis of the appreciation of the "idea of honour." The ancient *Nordic* man, even though he was brutal—whether in war or death —created a pure atmosphere, emanating from his honour—conscious mind . . ."

"The idea of Honour must replace the dishonourable commodity conception of the market. The Racial idea must dominate completely every kind of internationalism. Religion, Politics, Law, Art, Education, Sociology, must all serve this idea." (p. 575).

"Freedom, in the Germanic sense, means independence of mind, free possibilities of enquiry, the creation of a philosophy of the world, a genuine religious feeling. For Asiatic invaders and dark hybrids on the other hand, freedom means unrestrained destruction of cultural values . . . To grant outer 'freedom' today to Czechs, Poles and Levantines means to be delivered over to racial chaos. Freedom means to be bound by the ties of race . . . and this demands protection of the race." (p. 111).

"MYTHUS" IN RELATION TO STATE AND PEOPLE

(a) Attributes of People and State.

"Constitutions of States change and laws grow obsolete, but the people remain. Consequently the *People* stand *first* and *last* and everything else has to be subject to it." (p. 526).

"The authority of the people, however, is superior to the authority of the State. Whoever denies this is an enemy of the people, even if it be the State itself. Such is the situation of today." (p. 527).

"Right is solely what serves German Honour. True national economy, therefore, must necessarily be derived from this principle." (p. 591).

"The idea of Honour and Loyalty was the principle element in *Germanic-Nordic* Law, an idea which was always constructive for the establishment of peoples and States even be-

yond German frontiers. The Roman Law safeguarded the individualistic character of a capitalistic era. The lack of any sense of honour in Jewry . . . had a destructive influence wherever Jews were allowed to become lawyers. The mere fact that among 'our' lawyers a large number of Jews—are admitted, is sufficient proof . . . that we have lost our German Law." (p. 566).

(b) Peoples and Territory.

"The idea of national honour although not palpable, is nevertheless rooted in the firmest and most material reality: in the soil of the nation, that is, in the territory necessary for the national life." (p. 531).

"Only in a nation which has control of sufficient living space indeed, is Honour vital power. Wherever the idea of tormented national Honour arises, the demand for more space will be heard. Therefore neither Catholic Rome nor Judah, both cut off from the soil, has any conception of Honour; or rather, because they do not know this idea they have no desire for arable land . . . Today when all the enemies of Germany are insulting her honour, they have also stolen her soil . . . Therefore, the battle cry of the new generation must be: With sword and plough for Honour and Freedom . . . This call is nationalist and socialist." (pp. 533-4).

(c) The Racial State.

"Law and politics are only two different manifestations of the same will—a will that is bound to serve the supreme values of our race. The first duty of a Judge is to secure the Honour of the People against any attack, and it is the duty of politicians to carry out such sentences." (p. 574).

"All those who do not consider the nation and its honour as the supreme values have no right to be protected by their nation. It goes without saying that treason to the people and to the country can only be punished by penal servitude or death." (p. 580).

"To reject the *Germanic* ideals in Germany is bare treason to the people. The future will deal with this crime in the same way as with high treason in wartime." (p. 635.)

No people in Europe consists of a homogeneous race, nor is this the case—according to recent investigations, in Germany. There are about five different races . . . But there is no doubt that the Nordic Race, first of all, has been the bearer of all genuine culture, in Europe. The great heroes, the artists, the founders of States are the offspring of the Nordic race . . . Nordic blood first of all . . . moulded *German* life . . ."

"*'German'* is identical with *Nordic.* (pp. 576/7).

"Race-breeding . . . means first of all . . . to safeguard the Nordic

substance of our race. The principal duty of a German State is to create laws for this end." (p. 577).

(d) Women and the Racial State.

"Intermarriage between Germans and Jews ought to be prohibited so long as Jews are still allowed to live in Germany. Sexual relations of this kind and sexual assaults must be punished . . . by confiscation of property, expulsion, penal servitude or death." (p. 579).

"All deep thinkers held the view . . . that man is superior to woman in the spheres of research, invention and exploration, and in all creative work, whilst the value of woman is to . . . preserve the blood and to propagate the race. These values are equally important and form the basis for everything else. In times of catastrophe, however . . . the effeminate man and the emancipated woman arise as symbols of cultural and political decline . . . In spite of all freedom granted to women . . . the words of Aristoteles still apply: 'Lack of capacities makes woman a woman' . . . (pp. 483/4).

"The holiest and greatest task of womanhood today is to preach the gospel of the preservation and purification of our race." (p. 511).

"Emancipation of woman from the women's emancipation movement is the first demand of a generation of women who want to save from destruction people and race, those eternal and unconscious values which are the basis of all culture." (p. 512).

"The hardest man is just hard enough for these iron times. When, in the future, insults against race and people and crimes of racial disgrace . . . are punished by penal servitude and death, nerves of iron determination will indeed be needed . . ." (pp. 512/3).

"Although in the future we shall keep and protect monogamy . . . we have to consider . . . that without periods of polygamy the stream of Germanic peoples in earlier Centuries would never have arisen, which means that all the conditions of a Western culture would never have come into existence. Thus this historical fact of polygamy is beyond moral criticism." (p. 593).

"In a German Reich of the future a woman who has no children—whether she is married or not—will be considered as a second-rate member of the community." (p. 595).

"Birth Control may be understandable as an act of despair, in view of our present social conditions . . . but we have to aim with passionate determination at a State where these corrupting conditions are abolished . . ." (p. 507).

"The strikingly low cultural level of the American nation is the result of the dominant position of women." (p. 501).

A Southerner Speaks for Racial Justice

Edwin A. Elliott
From *The World Call*

The author, a southern layman, is Director of the National Labor Relations Board, Fort Worth, Tex. He is but one of an increasing number of Christian men in the South who are courageously facing the implications of Christianity for race relations. Most of what he says is equally pertinent to the situation of the colored man in the north as well.

WE WHO call ourselves *Christian* rule America! Look into the personnel of the national congress, state legislature, city administration, county commissioner or board of education for city or precinct and its make-up will show a preponderance of men or women who claim the Christian faith.

Yet, in the most important of all relationships, in the most cardinal Christian principle—*human justice*—where do we stand?

Is it a Christian principle that we are to be thoughtful of, kind and just only to those who are of certain birth, of certain ancestry, of certain geographical origin, or of certain color of skin? Is the application of constitutional rights and protective legislation to encompass only the rights and the protection of a certain group of people of certain race, color or origin, and deny these rights and forbid the reach of this protection to persons among our citizenship who, because of the accident of birth over which they have no control, are of another race or of a particular origin or of color?

We were gravely disillusioned in the period of the World War concerning our concept of "America—the melting pot of the world." We found our foreign elements had not congealed into an American mass. Why? Because we had not permitted them to do so. In our snugness and in our desire to exploit these masses, we had thwarted them in their hope to gain place and prestige among us. Their assimilation into the life stream of our America was, therefore, impossible and we made it so. They formed their "little Italies," their "Chinatowns," their "settlements." Denied respect among the people of the new land, they sought it among their own who likewise had been denied. When the War came, their loyalties were to the old country and not to the new, except as the draft made them so.

Un-Christian-like, some of us despise the Jew. Yet America owes to this race a debt for so much of its art, literature, education, commerce and philanthropy. The Jewish home-life might well become the blueprint for the rest

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of us in our own family relationships.

On the West Coast too many of our citizens despise the Chinese and the Japanese. Yet the one built the western link of our first transcontinental railway, and the other converted the Imperial Valley from a blistering desert into a flowering food resource for millions of people.

What of the Negro?

What of the South where *justice* is needed for the Negro in things to which he is justly entitled but too often woefully denied?

This writer is southern bred and Texas born—bred and born, if you please, where the Negro must *"keep his place."* And what a place it is! Here truly he is the "hewer of wood and the drawer of water." He does it cheerfully and he does as well as his opportunities to learn permit him. In the main, his rural occupations are: Farm-hand, "half hand," "share cropper," or tenant farmer on one-third corn and one-fourth cotton. In the cities of the South the Negro's occupations are: Shine boy, porter, red cap, hotel maid, domestic servant, truck driver, chauffeur or common laborer. It is only in the Negro settlements in cities that you find Negro business men and professional classifications. Negro ministers in the rural areas are usually farmers also. A few fortunates among the race, who have by sheer determination and character educated themselves, find opportunity to teach. This writer knows Negro college graduates who are prepared to teach but who are porters and domestic servants. Yet in 1936 in Texas 25,000 Negro scholastics were not enrolled and in both rural and city areas the Negro scholastics per teacher were unduly high.

Only one state college exists in Texas to offer opportunity for those of the more than 243,000 Negroes in the school system who may wish to further their education in the economy of public higher education. To the credit of the Texas Negro and interested white friends, there are eleven private Negro colleges.

The one state college for Negroes does not offer graduate work, but the Texas Interracial Conference, headed by our own Professor Joe Clark, son of Addison Clark—founder of Texas Christian University—is endeavoring to have the Texas Legislature appropriate funds which may be made available to Negro citizens of Texas who wish to pursue graduate studies in out-of-state institutions.

Here are other injustices:

(1) No Pullman accomodations allowed for Negro cross-country travelers.

(2) Negroes barred not only from accomodations in hotels but allowed to enter them only through freight elevators when appearing for broadcasts as guest artists on programs spon-

sored by patriotic, civic and religious organizations.

(3) A lone park for Negroes in cities where their population reaches, in some instances, to 50,000.

(4) Inadequate hospitalization and sanitoriums for tubercular victims.

(5) The exclusion of the Negro from many civic activities and political rights and privileges. The "white man's primary" in Texas and many of the southern states is disgracefully undemocratic in that it excludes the Negro from having a voice in the selection of all county and state officers, although he must live under their administrations.

One of the Negro friends—S. H. Fowler, executive secretary of the Fort Worth Y. M. C. A., Colored Branch, whom the writer considers one of Fort Worth's most useful citizens and whose children are distinguishing themselves in eastern universities—when asked what his people wanted, did not ask for *equality,* the thing we hear so much about from those unthinking Caucasians, but for simple justice, human rights and opportunity. For these needs he asks:

(1) "To be freed from the necessity of living in ungainly and unsanitary sections and in housing conditions inadequate for the conservation of good health, mental alertness and physical and moral fitness.

(2) "Equal pay for equal work equally performed. An income from services rendered adequate for a decent standard of living. (The writer finds the Negro tenant farmers of Kerens County, Texas, having an average annual cash income for 1936 of $205.00, and Negro housemaids paid as low as $3.00 per week.)

(3) "Reduction in rental rates for 'shotgun' houses and other dilapidated ones without modern conveniences.

(4) "A broader curriculum or a more extended course of study to further meet the needs in a more practical education for ambitious youths of varied adaptabilities, as well as more adequate provisions and facilities for higher learning and various business and professional life.

(5) "To be protected from mob fury and freed from hurried and illegal trial all too often for alleged offenses based upon mistaken identity, caprice or prejudice. We want only a fair, deliberate and impartial trial by jury as prescribed by law for our people thought to be in crime."

It is this last "want"—this cry for justice, this freedom from mob violence, this desire for security—that should strike a responsible cord in the heart of every Christian.

The Negro cannot obtain this justice for himself. Only we—*only we Christians*—can get justice for him.

A southern Senator, filibuster-

ing in opposition to the anti-lynching bill, protested against the "Federal government's attempt to interfere with our sacred southern institutions."

What makes an institution sacred? Is not *justice* at least one criterion? If those of us native of the South have not the Christian grace to vouchsafe to our Negro fellow citizenry the protection of the due process of law, then I pray that those who do have it will afford that protection. The "right" of a mob to take the life of a fellow human being is not one of the "sacred southern institutions" to this citizen of the South.

My friend and colleague, Warren Woods, himself Texas born, read the foregoing of this article and then made the following timely and succinct observation:

The work of the humanitarian, however well intentioned, is not by itself sufficient to bring about the economic and political regeneration of the Negro. Until the *Christian* links his outraged sense of justice to an intelligent analysis of the economic causes for the existence of any underprivileged group and an intelligent application of the principles of a planned economy, the Negro problem will not be solved. We must first, and fiercely, resent and fight injustice. But we must also improve the environment of the Negro race, enlarge his educational facilities, and assure him of an equality of economic opportunity, and—most important—educate our own brothers out of the dark ages of barbaric prejudice, intolerance, and mob violence.

Justice—security—well-being for all our people—their race—their point of origin—the color of their skin notwithstanding, is the hope of the continuity of this democracy.

We who call ourselves Christians rule America . . . We and we only have the power to make it a democracy where, without the barriers of racial prejudice, one may seek the life abundant.

Mission to Lepers

The *Reformer* has felt obliged to criticise the proselyting activities of foreign Christian Missions as they aim at destroying the spiritual heritage of the people in which alone their religious life can find root and sustenance. The Mission to Lepers, however, is an expression of pure humanitarianism untainted by any ulterior motive. Neither Hinduism nor Islam has anything comparable to show; and, so long as this is the case, Christianity must be allowed precedence from a purely humanitarian point of view.

—*Indian Social Reformer* (Dec. 18, 1937)

Does Human Nature Change?

John Dewey

Condensed from *The Rotarian*

I HAVE come to the conclusion that those who give different answers to the question I have asked in the title of this article are talking about different things. So far as the question is a practical one instead of an academic one, I think the proper answer is that human nature *does* change. But to put this question in its proper perspective, we have first to recognize the sense in which human nature does not change. I do think it can be shown that the innate needs of men have changed since man became man or that there is any evidence that they will change as long as man is on the earth.

The author of this article needs no introduction to the readers of this magazine. It is enough to say that he is the *John Dewey. No American writer could with better right or greater authority discuss this topic.*

By "needs" I mean the inherent demands that men make because of their constitution—needs for food and drink and for moving about, for example. There are other things not so directly physical that seem to me equally ingrained in human nature. I would mention as examples the need for some kind of companionship; the need for exhibiting energy, for bringing one's powers to bear upon surrounding conditions; the need for both cooperation with an emulation of one's fellows for mutual aid and combat alike; the need for some sort of aesthetic expression and satisfaction; the need to lead and to follow; in short, tendencies that form so integral a part of human nature that the latter would not be human nature if they changed.

Where we are likely to go wrong after the fact is recognized that there is something unchangeable in the structure of human nature is the inference we draw from it. We suppose that the manifestation of these needs is also unalterable. We suppose that the manifestations we have got used to are as natural and as unalterable as are the needs from which they spring.

The need for food is imperative, but what kinds of food are wanted and used is a matter of acquired habit influenced by both physical environment and social custom.

Aristotle spoke for an entire social order as well as for himself when he said that slavery existed by nature. He would have regarded efforts to abolish slave-

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ry from society as an idle and utopian effort to change human nature where it was unchangeable. For according to him it was not simply the desire to be a master that was ingrained in human nature. There were persons who were born with such an inherently slavish nature that it did violence to human nature to set them free.

The assertion that human nature cannot be changed is heard when social changes are urged as reforms and improvements of existing conditions. It is always heard when the proposed changes in institutions or conditions stand in sharp opposition to what exists. If the conservative were wiser, he would rest his objections in most cases, not upon the unchangeability of human nature, but upon the inertia of custom; upon the resistance that acquired habits offer to change after they are once acquired. Conservatism of this type would be intelligent and it would compel those wanting change not only to moderate their pace, but also to ask how the changes they desire could be introduced with a minimum of shock and dislocation.

Nevertheless, there are few social changes that can be opposed on the ground that they are contrary to human nature itself. Take the institution of war, one of the oldest, most socially reputable of all human institutions. Efforts for stable peace are often opposed on the ground that man is by nature a fighting animal and that this phase of his nature is unalterable. The failure of peace movements in the past can be cited in support of this view. In fact, however, war is as much a social pattern as is the domestic slavery which the ancients thought to be an immutable fact.

I have already said that, in my opinion, combativeness is a constituent part of human nature. But I have also said that the manifestations of these native elements are subject to change because they are affected by custom and tradition. There are a large number of other channels than war in which the need for combat has been satisfied, and there are other channels not yet discovered or explored into which it could be led with equal satisfaction. There is war against disease, against poverty, against insecurity, against injustice.

Pugnacity and fear are native elements of human nature. But so are pity and sympathy. We send nurses and physicians to the battlefield and provide hospital facilities as "naturally" as we charge bayonets and discharge machine guns. In early times there was a close connection between pugnacity and fighting, for the latter was done largely with the fists. Pugnacity plays a small part in generating wars today. Citizens of one country do not hate those of another nation by instinct. When they attack or are attacked, they do not

use their fists in close combat, but throw shells from a great distance at persons whom they have never seen. In modern wars, anger and hatred come after the war has started; they are effects of war not the cause of it.

It is a tough job sustaining a modern war; all the emotional reactions have to be excited. Propaganda and atrocity stories are enlisted. Aside from such extreme measures there has to be definite organization, as we saw in the World War, to keep up the morale of even non-combatants. And morale is largely a matter of keeping emotions at a certain pitch; and unfortunately fear, hatred, suspicion, are among the emotions most easily aroused.

I shall not attempt to dogmatize about the causes of modern wars. But I do not think that anyone will deny that they are social rather than psychological, though psychological appeal is highly important in working up a people to the point where they want to fight and in keeping them at it. I do not think, moreover, that anyone will deny that economic conditions are powerful among the social causes of war. The main point, however, is that whatever the sociological causes, they are affairs of tradition, custom, and institutional organization, and these factors belong among the changeable manifestations of human nature, not among the unchangeable elements. This fact is also illustrated in the failures of pacifists to achieve their ends by appeal simply to sympathy and pity. For while, as I have said, the kindly emotions are also a fixed constituent of human nature, the channel they take is dependent upon social conditions.

There is always a great outburst of these kindly emotions in time of war. Fellow feeling and the desire to help those in need are intense during war, as they are at every period of great disaster that comes home to observation or imagination. But they are confined to those upon our side. They occur simultaneously with manifestation of rage and fear against the other side, if not always in the same person, at least in the community generally. Hence the ultimate failure of pacifist appeals to the kindly elements of native human nature when they are separated from intelligent consideration of the social and economic forces at work.

An even more burning issue emerges when there is proposed any fundamental change in economic institutions and relations. As a matter of fact, economic institutions and relations are among the manifestations of human nature that are most susceptible of change. History is living evidence of the scope of these changes. Aristotle, for example, held that paying interest is unnatural, and the Middle Ages re-echoed the doctrine. All interest was usury, and it was

only after economic conditions had so changed that payment of interest was a customary and in that sense a "natural" thing, that usury got its present meaning.

There have been times and places in which land was held in common and in which private ownership of land would have been regarded as the most monstrous of unnatural things. I think the need of owning something is one of the native elements of human nature. But it takes either ignorance or a very lively fancy to suppose that the system of ownership that exists in the United States in 1938, with all its complex relations and its interweaving with legal and political supports, is a necessary and unchangeable product of an inherent tendency to appropriate and possess.

If human nature is unchangeable, then there is no such thing as education and all our efforts to educate are doomed to failure. For the very meaning of education is modification of native human nature in formation of those new ways of thinking, of feeling, of desiring, and of believing that are foreign to raw human nature. If the latter were unalterable, we might have training but not education. For training, as distinct from education, means simply the acquisition of certain skills.

The theory that human nature is unchangeable, if it were carried out logically, would mean a doctrine of predestination from birth that would outdo the most rigid of theological doctrines. For according to it, persons are what they are at birth and nothing can be done about it, beyond the kind of training that an acrobat might give to the muscular system with which he is originally endowed. If a person is born with criminal tendencies, a criminal he will become and remain. Thus we see that the theory that human nature is unchangeable is the most depressing and pessimistic of all possible doctrines.

World Headquarters

The Universal Christian Council, the World's Y.W.C.A., the World's Y.M.C.A. and the World Alliance for International Friendship through the Churches have recently moved into the building in Geneva formerly occupied by the League of Nations, which is now established in its new building.

Russians in China

According to a writer in the *Chinese Social and Political Science Review,* there are 80,000 to 100,000 Russian emigrants in China and Manchuria. There are 30,000 in Harbin alone and 15,000 to 20,000 in Shanghai. Most of them are White Russians. Fifteen daily periodicals are published in the Russian language.

The Good Neighbor Policy and Democracy in Latin America

V. R. Haya de la Torre
Digested from *La Nueva Democracia*

The author is the founder and present leader of the APRA Movement, a student-labor coalition which has played a conspicuous part in the national life of Peru. He began as a university student to organize the working people into educational groups and instilled in them the desire for a better political, social and economic order. Exiled by President Leguia, he studied in Mexico, at Oxford, in Geneva and Germany, and visited Russia and the United States. Haya is one of the most brilliant and dynamic political personalities in Latin America and is well known in Europe. Three years ago he was the APRA candidate for the presidency of Peru and although the election machinery was controlled by his opponent, came within a small number of votes of election.

I AM an ANTI-panamerican. I have never believed that panamericanism, as it has been understood and practiced, makes for effective American intercourse. There is in it too much of mere formalism and an excessive predominance by the United States. And what is even more serious is the fact that the United States has never really accepted in its conception of panamericanism the principle of *primus inter pares,* based on equality and impartiality.

Nevertheless, I recognize that the United States has exerted and can continue to exert a salutary influence on our countries. Panamericanism as now practiced does not permit a president of the United States to utter words like "tyranny has arisen in countries of Indo-america* and I declare that despotism and democracy cannot live together in America." Such words would be enthusiastically received by millions of people in both the Americas but they would alienate the formal, diplomatic "panamerican" sympathy of rulers and oligarchies. They would, moreover, cause "grave concern" to the bureaucracy of the Pan American Union in Washington. But the really important thing is that they would make the United States truly popular with the people south of the Rio Grande.

It is well to remember that except for the olympic threats against Mexico, Central America or the West Indies, prompted by

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* The author of this article uses the term "Indo-american" for the more common term "Latin American." The use of this term probably originated in Mexico and is commonly used by the literati of the American countries having very large Indian populations. (*The Translator.*)

Wall Street, no president of the United States has ever uttered a constructive word of admonition to Indo-american rulers as they have on occasions to the rulers of Europe.

The case of President Roosevelt serves admirably to illustrate this fact. In his address at Buenos Aires, after having observed at first hand a rigid despotism like that of Brazil, Mr. Roosevelt closed his eyes to the tyrannies existing in our countries and spoke cautious democratic generalities. But when he is dealing with Europe he is definite, frank and severe. The fascist dictatorships of Italy and Germany are made to feel the cutting lash of the Rooseveltian oratory. He has no euphemisms for them. When the radio announces to us that Roosevelt is to speak about Europe we know well that it will be perfectly clear what he is to say and of whom he is speaking.

It is true of course that as they fall within the order of things which are being condemned, the presidential censure also includes our dictatorships but that is not enough. We cannot overlook the fact that the United States has presented itself as at the head of 21 nations that profess the principles of democracy and peace. That was perfectly clear at the Buenos Aires Conference. And yet for many of the Indo-american countries the thwarting of democracy and violation of constitutions is daily bread.

It is, therefore, false to affirm that all the Indo-american governments love peace and democracy. A goodly number of the countries live under a succession of tyrannies some more, some less harsh. And if international wars are not more frequent it is not for lack of desire on the part of our dictators—chauvinistic demagogues all of them—but simply because they fear that the United States will not tolerate them when they interfere with the interests of her exporters and importers. These dictators would greatly prefer to have the interests of the United States coincide with their own military adventures for in such event the United States does not oppose war. A recent and eloquent illustration is the war between Bolivia and Paraguay.

What would it not mean to the many peoples that now suffer the brutality of despotism, if the president of the United States, in the name of the fundamental and inalienable principles of democracy, should hurl a direct accusation against Indo-american dictators! What sympathy the United States would win among us and how it would help to educate our people in democratic government! And we may well add, how it would strengthen the moral position of America before the world in the crusade for democracy and peace!

The Pan American Union would naturally regard any such utterance by the president of the United States as quite tactless.

But we know that the type of panamericanism that is represented by the Pan American Union is not only not popular among us but that there exists toward it an authentic, deep and justified hostility. I am sure that if the time ever comes when there shall exist a true and solid friendship between Indo-america and the United States—not the current lip service of diplomats and of servile traders nor the fear of officious flatterers—we will hear exclamations like "let us have done with panamericanism and be friends with the United States." But that seems still very remote and is for the present but an optimistic hope. The "Good Neighbor" idea is still something very new and meagerly applied.

I repeat: What a grand service the president of the United States would render if, true to the principles of peace and democracy, he would more explicitly condemn the American autocrats who consider Mr. Roosevelt their "great and good friend." When that time comes the sturdy common people of these lands will not sarcastically call President Roosevelt "the good neighbor of tyrants." Perhaps they would learn to regard him as the defender of the people and that would mean much.

Woodrow Wilson had the misfortune of preaching democracy at the same time that he was directing the invasion and bombardment of our lands. His beautiful discourses therefore had one meaning for Europe and another for us. Can it not come to pass that the message of peace and democracy now being proclaimed from Washington shall cease to be but empty words to the disinherited sons of "that other America"?

International Exchange of Students

The Institute of International Education reports that under its auspices 206 American exchange students have studied abroad during 1937-38. At the same time 191 foreign students have been studying in American schools on the various exchanges arranged by the Institute. Over 4000 exchange students have been assisted by the Institute in the last decade. "They form an alumni body of the Institute whose influence can be measured only in those imponderable values which contribute towards the building of an intelligent world society."

The largest number of these exchanges were with France, Germany and Italy. France sent 40 students this year while she received 60 Americans. 66 Germans came to the U. S. while but 45 Americans went to Germany. Latin America sent us 25 students while but 2 American students went to Chile. The foreign exchange students are scattered among almost one hundred American schools, only two universities having more than 5.

In 1936-37 there were 7343 foreign students in American universities. Of these Japan led with 1713, China followed with 1519, then Canada with 986.

—Bulletin of the Institute of International Education.

The Native Pays

An Editorial

From *The South African Outlook*

In all the talk about the need of great nations for colonies, the point of view of the natives is rarely or never heard. To be sure, it is not only black, but white residents in South Africa, who suffer from the "mad economics" which give rise to this editorial; but there is no question as to who bears proportionally the heavier share of the injury wrought upon all but a favored few.

Are We Mad?

From the East London *Daily Dispatch* we learn that a blanket manufacturing concern in South Africa is making huge profits. Since last year the profits have increased to £98,000 in spite of the fact that they have spent £30,000 in additions to their plant. They have declared a dividend of 22½%. How is it possible that when returns upon municipal and government stock are 3½% so essential an industry as blanket-making in this country is able to get away with the money of the consumer to such an extent? Mr. G. M. Parker, a well-known wool expert quoted by the East London *Dispatch,* gives the answer. It is because these blankets are being manufactured behind a protective tariff ranging from 25% to 33½%, that is, blankets manufactured in South Africa cost up to a *third more* than they would cost overseas. Or in order that investors may recover their capital in the short period of four to five years, every man, woman and child in South Africa, Black and White, Coloured and Indian, about ten million persons in all, must buy blankets, *whether made here or overseas,* at a price *one-third higher* than they could be bought in the open world market. Mr. Parker goes on to say that in their operations this blanket trust does not even benefit the South African farmer. He points out that they imported sheep's wool of low quality last year to the value of £102,914! And the iniquity of the whole mad process is revealed by the fact that the duty is highest on the cheapest blanket, used as sole article of clothing by millions of Natives. For example, on a British blanket costing 3/6, 3/6 of duty must be paid and on a 3/6 Belgian blanket, 4/6 of duty is charged. On goods of this class costs of production cannot vary greatly, so it amounts to this, that, at the least 100% profit is being put into the pockets of the factory owners in South Africa by the Native, who has to hand over to them three shillings and sixpence on every blanket he buys, or in other words has to work *for a day and a half before* he can even begin to work for the blanket which he must have, even in sunny South Africa, if not for warmth, at least for decency.

The South African Outlook is published monthly by the Lovedale Press, Lovedale, C. P., South Africa.

We are as Mad as Hatters.

But the great blanket stunt is nothing compared to the racket which is going on in connection with the food of the people. At the present time a farmer can get maize *on credit* to feed his cattle, five bags for each beast he is fattening, for 8/6 per bag. When the Native, who is presumably a human being, goes to the store with money in his hand, he has to pay *double that amount* for the same maize which he uses, to feed, not his cattle, *but his family.* We are wrong to say *double:* he needs to pay only 16/6 per bag. The reason for this differential treatment in favour of the beasts of the field is that there is a Maize Control Board. This year it determined that every grower of maize should export two-thirds of his produce, so that not only should the South African maize-grower benefit at the expense of the unfortunate Native, but that our mercies should be distributed also to our brother farmers in Europe, to enable them to feed their fat stock at 6/- a bag or thereabouts. *No more communistic proceeding can be imagined.* It breathes the very spirit of Christian brotherhood, distributing our goods to feed the poor. The only slight cavil that might be made is that the Maize Control Board is distributing other people's goods to feed the rich. This is iniquity, but there is also folly mingled in their madness. For the maize grown in the Transkei, two-thirds of which must be exported by the fiat of the Maize Control Board, thus keeping the price up 16/6 cash, for the million or so Natives there, is exported to the Ciskei, where the European farmer, as we said, buys it for 8/6 for cattle feed, incidentally adding to the profits of the state railway. No greater instance of Bantu philanthropy has come to our notice. Yet there are those who believe that the Native has no call to interest himself in the doings of the European Parliament, and that he can live his segregated tribal existence without reference to what the European is doing for himself or others. We do not think that those who are gratuitously paying with the food of the people should go unmentioned even though they be but servants of Government. Here are their names, . . . no doubt blameless gentlemen in their own homes. It will be noticed that the six million Native consumers have no representative on the board.

* * *

Our Economy is Insane.

If the sorry tale ended here we might survive, but it does not end here. For once madness is encouraged it becomes contagious. Our bread is the dearest in the world, although we produce wheat. The sugar which we grow, costs us more than it costs the happy Briton, after we have carried it 6000 miles to his table. Our butter which we ex-

port so that the same prosperous consumer may enjoy it at from tenpence to one shilling a pound, costs us 1/6, a price which prevents our six million Natives from eating it at all, and drives us to the quixotic procedure of "making it available" to poor Whites at 6d. per lb. In other words we call in a costly system of charitable organization to redress the evils of our system of economy, whereas if we ceased tinkering with the means of livelihood, and allowed our producing and consuming organisms to breathe, we should not only feed our people, save on health and prison services, to say nothing of our mental asylums, but we should increase the prosperity of our farmers. Why should we strain every nerve to sell one pound of butter to a Londoner at tenpence when we might sell a hundred pounds to the Natives at our doors at eightpence? We in South Africa are in the period of the "hungry forties" which, as we know, ended up in the depopulation of Ireland and a thousand consequential ills. We shall be disease-ridden and famine-stricken before we wake up to the fact that we are mad. And while our people are becoming thinner we shall encourage them to take physical exercises; it is a blessing anyhow that the air is still uncontrolled.

Missions and the Colonial Problem

If the churches expect to have the respect and confidence of the peoples who now constitute the colonies of the great world powers they must keep their record clear with regard to the colonial problem. The suggestion made from time to time by certain statesmen to relieve political and economic tensions by re-allocating colonies must be considered not only from the point of view of the powers which would be involved in the "new deal" of empires but also the peoples whose fate is at stake in such a proposed re-allocation. Let the churches protest this suggestion to disregard the will of the so-called weaker and backward peoples and advocate instead a recognition of the principle of freedom and call upon the nations to commit themselves to a program of liquidation of the colonial system.

Our nation was founded upon the principle of the right of self-determination. The Christian churches made a great contribution to progress when they stood for the principle that no man has a right to hold another man in involuntary servitude. They challenged the conscience of the world so effectively at that point as to bring about eventually the abolition of chattel slavery. Has the time not come for the church to apply this same principle to groups of people and point the obvious conclusion that it is wrong for a nation to hold another group of people in subjection contrary to their will?

The Christian missions enterprise in Africa, for example, will be greatly embarrassed if Christian nations use African peoples as the footballs of the game of empire. Let the churches keep their record clear by strenuous protest. The economic and political tensions which the re-allocation of colonies is intended to ease can more effectively be relieved by granting the right of self-determination to subject peoples, relying upon international mandate supervision for a time in some cases. The "have not" nations would then have access to markets and raw materials by the normal process of competition in an open market. This would serve to thaw the economic map of the world and facilitate peaceful change, thus removing one of the great causes of war.

—*Presbyterian Tribune* (Feb. 3, 1938).

The Case for Foreign Missions as a Layman Sees It

Albert L. Scott

This is the first of occasional articles on the missionary enterprise by prominent laymen. The author is an engineer by profession. He is president of the Board of Trustees of the Riverside Church, New York. He was one of the members of the Laymen's Inquiry and spent a year in visiting the major fields of the world. He is Vice-President of A Movement for World Christianity.

PROTESTANT laymen today hold widely differing views on foreign missions. While no rigid classification exists, laymen are divided broadly into three groups.

One group is indifferent or even frankly hostile. If they give to missions at all they do so grudgingly, either because their parents gave and they follow haltingly in the family tradition, or because of pressure from their minister. Since they are so little interested they are quite uninformed and what little knowledge they have relates only to the work of their own denomination. The world wide sweep of missions leaves them cold. There are many in this group who think that proselytizing is of little value if not positively harmful. They believe that each country or race should develop its own forms of religious expression. They maintain that it is as absurd to carry Christianity to the Orient as it is to carry Buddhism or Hinduism to America. They do not respond to appeals from the missionary boards because, basically, they do not believe in what the boards are doing. There are many men and women of fine Christian character in this group, but their religion is more a private philosophy than a spur to action.

Another group takes an almost opposite position and believes intensely—almost fiercely—in missions. While in numbers they are fewer than the first group, they are so insistent, so vocal and so determined to have their views prevail that they dominate nearly all the mission boards. Members of this group are almost always conservative in their theology and inclined to be dogmatic in their teaching. They are filled with zeal for making converts to their particular form of doctrine which they honestly consider to be ultimate truth. While generally friendly with other Christians, members of this group find it hard to cooperate with other denominations on the mission fields, as indeed they find it hard to do at home. This group projects on the foreign field the concept of Christianity prevailing most generally here in America, with its divi-

siveness, its denominational bias and its literal interpretation of the Bible. They accept the Great Commission literally and find in it authority for their emphasis on preaching and making converts. They show a deeper interest in preparing men for a future life than in helping them to develop a richer and a fuller life here in this world.

While not interested primarily in education or healing, they do, as a matter of fact, establish schools and hospitals. They consider them as of great importance as an aid in making converts and only indirectly as a means of social betterment. They conduct compulsory religious services in both schools and hospitals. The teacher or the doctor is a propagandist, and because of that fact, education and medicine frequently suffer. The success of these institutions is measured largely by the reported number of converts rather than by the quality of the work done.

Nearly all of the boards support enterprises where there is a mixture of religion and institutional work. In India, much opposition has developed in recent years to compulsory religious teaching in hospitals. Turkey has forbidden religious teaching in schools. These criticisms and restrictions have come about partly because of excess of zeal on the part of some missionaries and their insistance on preaching "in season and out of season."

A third group, less numerous than either of the others, makes a still different approach. While they believe that some forms of missionary activity are worth while, they question whether much of the work dominated by the conservative group is of permanent value. They also question whether the literal acceptance of the Great Commission with its emphasis on the necessity of preaching is an adequate argument for missions. They have observed that literally-minded missionaries are frequently dogmatic, narrow, intolerant and non-cooperative, and that by their bearing and approach they alienate those they desire to help and so tend to defeat the result they are trying to achieve. But on the other hand this liberal group believes that there cannot be too much good will and friendliness in the world. They advocate changing those methods which make for suspicion and distrust. They are convinced that foreign missions wisely conducted, besides working for the transformation of the individual, are the most potent activity making for a better understanding among nations.

This better understanding among all the peoples of the world is hampered by the divided Protestantism at home. As a means of reducing this divisiveness and setting an example for the world, liberals favor that type of mission work which is primarily Christian and not de-

nominational. They seek wholehearted cooperation among all Christians at home and abroad. Furthermore they know that cooperation can go still further and believe in working along with the best in the indigenous religions. They appreciate the latent good in these religions and try to build a Christian concept of life upon such spiritual foundations as already exist. They are interested in sharing with Buddhists and Hindus what they have learned about the Christian way of life, but are not particularly concerned in urging them to accept our western explanations of Jesus.

They know it is desirable that Christian groups be formed for mutual helpfulness in the maintenance of common ideals, but they recognize also the grave danger that such groups may become detached from the main stream of the national life and lose their influence with their own people. "Brands snatched from the burning" may soon go out.

They are not interested in statistics as to the number of attendants at Bible classes or the number of converts. They are, however, greatly concerned in the quality of the spiritual life in the hearts of those among whom they work.

Liberals are interested in hospitals as a means of healing in the spirit of Christ, but not as a means of propaganda. They know that Christianity will be judged by its works. They do not wish their religion to be considered inferior because of shoddy medical work.

They favor the establishment of schools and colleges, social service centers and rural reconstruction units, not for making converts but as a means of helping those they serve to a nobler richer life. They look upon their missionaries as ambassadors of good will with credentials from America to people of other countries. They believe that Americans have much to learn from the Orient and desire that the missionaries bring back home the spiritual insights expressed in the noblest thinking and writing of the religions of the East.

The layman must choose which of these two types of missionary activity he will support. To many of us the conservative approach seems inadequate. It is based upon theological concepts long ago discarded by many people. While superficially the plan of salvation they present may seem simple and convincing, the best scholars and thinkers have repudiated it. This formal theologically-bound type of Christianity is not good enough to transmit to the Orient. It requires an acceptance of western theologies, western religious customs and a western explanation of Jesus. Many of these are repugnant to the eastern mind. If the Oriental accepts these con-

cepts he tends to draw away from his background and break with his own people. As time goes on the converted Oriental will tend to return to his own manners and customs and find them good for him. At that time he may also turn away from that type of Christianity which lured him away from his own people.

The liberal advocates an approach to the problem of missions which undertakes to correct some of the weaknesses which experience has shown are inherent in much of the work of the past. He desires to support that kind of missionary work in the program of any board, which is cooperative, distinctive and forward looking and which will appeal to the intelligence as well as to the emotions. There are three reasons, it seems to me, why laymen should support missionary projects of that type.

First, if here in America lives have been enriched and deepened by the teaching and example of Jesus, there is a great obligation resting upon laymen to tell the good news to others. It may be asked why, when there are so many Americans who are not Christians, should we not concentrate our efforts on transforming America before attempting to carry Christianity to foreign lands. But Christianity knows no bounds, and the obligation to tell the Orient about the Christian life is just as binding as the obligation to tell Americans. And unless a church is eager to extend its interest to foreign lands, it will find that soon its enthusiasm has waned at home.

Secondly, the reflex influence of foreign missionary work upon the churches at home has been significant for good. The need for supporting missionaries and their work has forced churches of a given denomination to join together in a common effort. Study of missions by church groups, the receipt of letters from the field, visits from missionaries, the presence of Orientals in this country for study, have produced a broader and more comprehending point of view toward the problems of the world and the relation of Christianity to them. Churches have been led to revaluate their beliefs and methods in the face of a task of appalling complexity and magnitude. Up to the present time the urge for churches to work together for a common end has been limited largely to the boundaries of one denomination. But the necessity of interdenominational cooperation becomes increasingly apparent. Laymen will do well to support foreign missions as one of the means of bringing about such cooperation.

And, finally, the present time is a period of increasing nationalism when race differences are being emphasized and when race and national hatreds are being fostered. What is the best method of combating such ten-

dencies? No other seems comparable to that of developing good-will and understanding by the acceptance of the teachings of the Prince of Peace. Missionaries, whether conservative or liberal, are devoted to such a program. They unselfishly minister to the needs of peoples of other lands and carry to them, however imperfectly transmitted, a message of hope, friendliness and love.

Missions cannot go on without the help of laymen. That help should be given enthusiastically but wisely. The task confronting Christians everywhere is appalling in its magnitude. No layman should stand idly by in the face of a world so badly torn by war and hatred, and not try to help in every way he can. Facilities now exist for appraising different types of missionary work in the program of any board. The layman should inquire about enterprises that he can approve and then support those enterprises with intelligent good-will.

A Great Indian Scientist

The recent death of India's foremost scientist, Sir Jagadis Chunder Bose, reminds us anew of the amazing genius of the people of India who, according to standard English doctrine, are incapable of self-government. Dr. Bose was one of the supreme scientific thinkers and researchers of the contemporary world. His studies of plant life, as poetically beautiful as they were scientifically accurate and profound, caught the attention of mankind, and made his name as famous in the West as in the East. In any list of ten or twelve most distinguished scientists of the last generation, Jagadis Bose's name would not only be included but ranked high. Nor was Bose the only Indian who enjoyed this unique kind of eminence among the world's great men. To him must be added Mahatma Gandhi, whom we still believe to be what we hailed him many years ago—"the greatest man in the world." Then, as a third in a trinity of famous men, stands Rabindranath Tagore, poet, educator, sage, and seer. Many would expand this group of three to include a fourth—Jawaharlal Nehru, surely one of the outstanding political leaders of modern times, a statesman as well as an heroic advocate of the people's rights. Where today can be found a nation to match India in four such men as these? Must not such towering peaks leap from an Himalayan range of intellectual and spiritual attainment which covers the length and breadth of this continental land? And note the variety in these men—Gandhi a saint, Tagore a poet, Bose a scientist, Nehru a statesman! But their qualities are shared as well as distributed, for Gandhi is a statesman as well as a saint, Nehru a martyr and saint as well as a statesman, Tagore an educator and philosopher as well as a poet, and Bose used much of his scientific lore to reaffirm and glorify religion. The Indian genius is as varied as it is intense, and as lofty as it is pure. That the race which can produce such men, and has always produced them in its history, should lie in bondage to a military and commercial empire is an irony supremely characteristic of a world founded on materialistic ideas and violent methods.

Unity (Dec. 20, 1937).

The Changing Attitude Toward Non-Christian Religions

James Thayer Addison, D.D.

Condensed from *The International Review of Missions*

HOW the missionary has behaved toward other religions has always been determined by his theory of their origin and nature. The fundamental question he has asked is this: Who is responsible for the beliefs and practices of these alien peoples—God or Satan? The orthodox verdict until at least the middle of the last century was distinctly in favour of Satan. For a long time there was little disagreement with the teaching of Calvin who had once written that men err through "the delusions of Satan." Mankind once received the revelation of the one God; but this heritage has been so overlaid and distorted by subsequent corruption that it is scarcely recognizable. And the agent in this long process of religious decay and moral disease has, of course, been the devil. Thus the great bulk of heathenism as directly known and seen is satanic. When Henry Martyn, for example, in 1806 visited at Serampore a temple where a small black idol was being worshipped, he wrote: 'I shivered at being in the neighborhood of hell; My heart was ready to burst at the dreadful state to which the devil had brought my poor fellow creatures.'

Having once inherited the theory that heathen religion was mainly the work of the devil, missionaries were confirmed in this belief by the continued evidence of what they regarded as his opposition to all their work. Since they had to encounter innumerable disappointments and persistent antagonism, and since they attributed it all to demonic agency, Satan became a real figure exhibiting daily proofs of his malevolent activity.

Convinced that heathenism was substantially satanic, missionaries found no motive to view it sympathetically or to search for its redeeming features. Such an attitude, in fact, would have seemed too much like yielding to the specious temptations of the Evil One. It was all the easier to maintain this attitude because they were usually in close contact with lower aspects of popular religion and morality. They were plunged directly into the raw realities of Hindu or Chinese or African life; and the worst in that life, whether in belief or practice, was part of their daily experience. Intimate intercourse with the nobler or more

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high-minded minority was generally denied them, and what they actually heard and saw could only confirm their dark suspicions. The comparative study of religion had scarcely begun, and its rich results in translating and interpreting the great religious literature of the East were not available to them. In other words, they were in a position just opposite to that of the modern academic critic in England or America who knows it all from books and has conferred with a few choice specimens of high grade, but who has never lived and worked in the midst of a swarming heathen society. Even native Christians could not supply an educating influence, because in the first place the typical convert always tends to blacken his own past and to despise that from which he has risen, and in the second place, when his own feelings are not strong, he usually echoes the convictions of a dominating foreigner. All in all then, the missionaries met little evidence which could possibly induce them to mitigate their fundamental antagonism. Harsh judgments, seldom qualified, were therefore the rule. Boardman, writing from Burma in 1823, speaks of 'melting away the fetters and manacles which paganism has forged and fastened upon her tame besotted devotees,' and he would certainly have approved his biographer's reference to the Buddhist temples 'of abominable idols, lifting to heaven their spires of gilded blasphemy.'

The inevitable practical result of this traditional view of the origin and nature of other faiths was an attitude toward heathenism that was militant and harshly aggressive. The purpose it stimulated was the fighting spirit. For no other aim and temper could be appropriate to a contest with the devil and all his works.

When the missionary attitude toward the religion of an alien people is that of hostile contempt and when their religious beliefs and observances form a central feature of their general culture, it is natural that the same spirit should colour the attitude toward their civilization. For several generations, in consequence, the non-Christian peoples were always referred to as 'poor degraded heathen' who deserved the epithet on general grounds no less than religious.

The traditional missionary position in relation to other faiths is still maintained in certain circles both at home and abroad, for Christian thought never moves suddenly or unanimously. The forces tending to bring about change have not been equally operative in all quarters, so that what we have still to record is a slow process, retarded here and accelerated there. But that there has been a change in the last two generations is clear enough, and the reasons for it are likewise plain. During the

same period, in the first place, Christian theology has developed. The growth of liberal thought since the 'seventies and 'eighties of the last century is too widely familiar to need explanation or illustration. The effect of every type of science upon orthodox doctrine is a commonplace of religious history. One element in that evolution relevant to our subject has been a Christianizing of the conception of the character of God, which has led men to deny that the heathen are destined for hell. Another element has been such a broadening of the conception of revelation—of the modes by which God has made Himself known in history—as gradually to discredit the theory that the devil is personally responsible for any kind of religion. A further and more recent change, which we may attribute in part to theology and in part to the psychology of religion, has been the tendency to view religion not simply as a system of beliefs but as essentially an inner experience. The missionary had always looked on the foreign faith as a set of doctrines to be compared with his own set. He saw it externally and it looked bad. For some time past, however, he has grown more accustomed to consider what that religion means in the hearts of believers, what it does for them in terms of experience. And that alteration of attitude tends to substitute sympathy for intellectual criticism.

Proceeding at the same time and at much the same pace with these movements of thought has gone the growth of knowledge about the facts of non-Christian religions, their history and literature. The editing and publication of Sanskrit and Pali texts, the scientific treatment of the development of Islam, the researches of anthropology among savage peoples and many other preliminary steps all took time. Still more was required for the production of reliable books and the translation of the oriental religious classics. Because much of the necessary material was thus not generally available until the last part of the nineteenth century, the effect of the modern study of religions was scarcely felt until the twentieth.

The fundamental change, affected by these various factors, was a change in Christian thought, the slowly growing conviction, encouraged by a ripening acquaintance with a wider range of facts, that for all that is good in non-Christian religion God Himself is responsible. By the close of the nineteenth century some missionary conferences had begun to take account of this belief. By 1910 we had reached the stage of development where modern ideas of the origin and nature of non-Christian religions had begun to be not only popular but fruitful. They had been accepted long enough to produce effects. But the chief result, and the most obvious, was the change

in the missionary temper and spirit in the manner of approach to the unconverted. The tone of militant hostility became less and less familiar and the need for persuasive sympathy was ever more strongly emphasized. Symbolical of the shift in point of view was the increasing reluctance to use the adjective 'heathen', which had come to connote a sense of superiority too much tinged with contempt to be wholesome. 'Non-Christian' or 'ethnic' religions, or simply 'other faiths' were terms that grew to be preferred, terms which implied no equality with Christianity but which were welcomed as friendly and inoffensive.

Most missionaries who supplied material on primitive religions for the Edinburgh Conference were agreed in concluding that the missionary must study the native religion, that his whole attitude should be marked by sympathy and that he should recognize a modicum of truth in all such religions, since God has nowhere left Himself without a witness. None the less, the vast majority of missionaries today still remain rooted in the essential faith that only in Christ has God fully and once for all revealed Himself, that only in Christ is God Himself incarnate. Secure in that central conviction, an increasing number have come to approve a fresh statement of what it is that marks the difference between the Christian revelation and all others. They have grown to believe that the contrast is between the complete and the partial, between the perfect and the imperfect. The crying need which they move to meet is not so much the need to save the lost from hell as to answer the unspoken desires for something better, the unrealized longing for something deeper and more satisfying—for all that Christ can give in abundance.

The fullest evidence that there has come to be a substantial unanimity among missionaries in their attitude toward non-Christian religions is afforded by the report of the Jerusalem conference in 1928. Typical of their position is the following sentence regarding Hinduism: "The Christ we preach does not destroy any gracious or beautiful trait in the character of the Hindu or deprive him of anything of which he is justly proud in his cultural inheritance." To be sure there was some dissent from this by certain orthodox Continental representatives, and the Barthian group today hold as one of their writers expressed it that "No religion can be said to be nearer Christ than any other . . . It is therefore not much use to speak of "elements of truth in other religions."

There was too the view expressed in *Rethinking Missions* that "the relation between religions must take increasingly hereafter the form of a common search for truth" and "that the missionary will look forward,

not to the destruction of these religions, but to their continued co-existence with Christianity, each stimulating the other in growth toward the ultimate goal — unity in the completest religious truth." In this the writer was certainly not speaking for the missionaries. Indeed no element in the report was more promptly denounced by missionary leaders, liberal as well as conservative. Notable as have been those changes of attitude which this article records, they fall far short of acclaiming as the goal of missions a synthesis of faiths or a syncretism of religions.

The current of thought today, then runs strongly toward a full recognition and at times an unrealistic exaggeration of the strength and beauty that characterize the finest teachings of alien religions. But that change of position from the harsh ignorance that cannot see the signs of God's wide-reaching revelation, to the warm appreciation that welcomes every sign of His grace, need not lead us to forget that Christ still offers to men of every creed and every race all that they have hitherto treasured and, beyond that, yet other gifts far surpassing their power to imagine. For the missionary enterprise, what they have known in the past is secondary; what is primary is Christ's unique supremacy. Mutuality and sharing are simply a process of adapting our attitude to a changing environment that we may by all means save some. Our end is by word and deed to proclaim Him who is the power of God unto salvation to every one that believeth.

Imperialism and Islam

The imperialistic cause is at stake in this century. The Government of the people for the people and by the people is the order of the day. Imperialism had its hey-day but now it seems doomed to die. Imperialists never felt any scruples in adopting any course and identifying themselves with any cause that served their purpose.

Napoleon proclaimed himself a Muslim because he wanted to enslave them. During the Great War the Ex-Kaiser of Germany declared himself a Muslim for he cherished the ambition of becoming the ruler of the region between Berlin and Baghdad. Now Mussolini after his return from Lybia posed himself as the defender of Islam. There are instances of other European rulers also who with materialistic ambitions got themselves converted to Islam only to improve their imperialistic designs. Such renegades renounced their faith not for the love of Islam but only to serve as spies to consummate their imperialistic predilections. There was a time when we Muslims were elated on such conversions but imperialism being opposed to the socialistic principles of Islam, which came to quell and crush individualistic predominance and provide full scope and fair play to all alike without distinctions, we Muslims should never countenance with favor or rejoicings such pretensions.

—*The Muslim Review* (Lucknow).
(Reprinted from *The Moslem World.*)

Liberty—Weasel Word

Joseph Alexander Leighton

Condensed from *The American Scholar*

ALTHOUGH the idea of Liberty has played a major role in the history of Western civilization, we are concerned primarily with what liberty means in our present society. Liberty is a weasel word. In the first place it is never liberty but liberties. In the second place liberties, if they are more than empty phrases, are not negative; they are positive. They are socially effective opportunities for the realization of personality. Man is in essence a self-determining dynamic being; therefore physical liberty is the indispensable condition for the realization of personality. Thirdly, man is a spiritual being, who feels, thinks, aspires, and wills. Freedom of speech, freedom of assembly and association are conditions necessary for the realization of personality. Economic liberty differs from the other two species in that it is primarily instrumental, not an end in itself. It means opportunity so to use economic goods that physical and spiritual liberties may be enjoyed. It should go without saying that, inasmuch as the individual can realize personality only in a community, and inasmuch as some of the finest human values are those of comradeship, friendship and love, social obligations are strictly correlative with rights or liberties. We can truly be free only as we think together and work together for the common good.

The author is professor of philosophy at Ohio State University and author of many books, the most recent one, Social Philosophies in Conflict. In a time when civil and religious liberties are being destroyed and threatened with destruction, a calm discriminating discussion of the meaning of liberty by a profound and able thinker is of distinct value.

If we assume as our starting point, that civil and spiritual liberties, which are bound up together and which we may lump together and call personal liberty, have intrinsic value, the burning question today is this: how can economic instruments be so directed as to preserve and enhance these precious personal values?

In the present variety of political controls of economic instruments there is a welter of confused economic aims, cultural aims and jingoism. What is the totalitarian state of fascism and nazism? Is it not, on the one hand, an attempt to preserve private capitalism by the use of force, and on the other hand, to do this by reducing the individual personality to a cog in a vast machine? The totalitarian state,

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in which the individual has no primary rights but only so much personal liberty as the dictatorship extends to him, is a vicious and onesided abstraction. If there be something of intrinsic value in human personality, then no man and no little group of men are fit to be trusted with absolute power over their fellows. From the standpoint of the intrinsic value of the personality the totalitarian state must be rejected as inimical to the ethical values recognized by democracy.

Liberty, thus, is a very ambiguous word. Politically, it means the right to choose one's agents in making and administering the laws. Spiritually it means the right to express one's own opinions in matters social, intellectual, and religious. Socially, it means the absence of restraint on one's conduct. Now, clearly, the complete absence of social restraint is anarchy. In a democratic society there can be no such thing as complete freedom from restraint. If the individual is not willing so to conduct himself as not to interfere with the opportunity of other persons to live well he must be forcibly restrained. Everyone admits this, in principle at least, so far as freedom and security of bodily life and action are concerned. But economic liberty under the unchecked profit system grows less and less.

The only freedom that is of any value is the opportunity to lead, by honest work that enriches the total economic and spiritual wealth of society, a normal human life; one in which the common capacities for work, play, companionship, love and spiritual development get scope for fulfilment. Human beings are born unequal in their physical, mental, and emotional powers, in their shrewdness and lust for gain and power. But, if the fundamental qualities and interests or capacities of human nature—their desires to live, to express themselves, to enjoy the sun and sky and earth, to have friends and sweethearts and children—are the sources of the basic values of living, then there is no other way but to control, for the satisfaction of these basic interests, the exceptional acquisitive, exploitative and domineering interests of the few.

The American dream has been that of opportunity to all for a decent life in this open land. That dream has not been measurably approximated. If we are to make a fresh start towards its fulfilment we must interpret freedom to mean greater equalization of opportunity, and at the same time restrain all so-called liberty to do as one pleases with one's economic property, where such freedom hinders the restoration and maintenance of equal opportunity. Under large-scale production, with the organization of economic life into giant corporations (about 200 are said to control 22% of the total wealth of the United States), the more eco-

nomic liberty for the financial promoter and the giant corporation, the more economic serfdom for the many, with lessening equality of opportunity. Herein is the tragic dilemma of the new industrialism.

The good life consists in the most harmonious functioning possible of all the normal capacities of human nature. There is no sufficient ground, on the basis of inequality of native capacities, for excluding any individual from participating in the good life. Unequal achievements of human value must start from inequality of opportunity. Production and distribution and the political system must be made instrumental to these ethical principles. If we do not have effective control of the instruments of production and distribution, we shall have irresponsible private control under which, by various means of exploitation, an ever smaller minority may shut out the majority from any effective use of the economic instruments of the good life. There are only two alternatives open: (1) Publicly irresponsible private collectivisms manipulated for profit and power; or (2) a publicly controlled collectivism.

We are in the midst of a social situation that, in its sweep and the pervasiveness of its influence, differs radically from that known to the founding fathers of the Republic.

The constitutional set-up and its warrantable legal interpretation designed to meet, by means of its checks and balances, the requirements of a relatively simple non-industrial society are now anachronistic. What we have now is a socially irresponsible, but increasing, collectivism. We cannot go back, unless we scrap the machines. To do this would be the height of foolishness, for the machines, socially controlled for the common good, mean the liberation of man from labor too prolonged and deadening, mean a steady economy of abundance enabling human beings to lead the good life. To achieve this end we must substitute, for our private and socially irresponsible collectivisms, motivated without let or hindrance by the lust for wealth and power, a publicly controlled collectivism — *a planned economy.* And by a planned economy I do not mean just a little group of advisers to give friendly advice to industrial and financial supermen. I mean a National Economic Council with power derived from the consent of the mass of the people, expressed through elected representatives.

Now this creates a tremendous problem. How can the effectuation of a planned economy be made to team with the enjoyment of civil liberties? We must give up, in part, our negative economic freedom in order to preserve and enhance the positive opportunities for all to realize personality. In the effectuation

of this change there are just two alternatives before us: (1) We may install a dictatorship (capitalistic or communistic) and take away all civil and spiritual liberties. This is the quickest way. But to my mind it is an end purchased at too high a price. A people regimented, as in the totalitarian states, will either become a set of puppets or they will explode and overthrow the dictators. (2) The other way, the way of the English-speaking peoples hitherto, is to keep the maximal freedom of speech, assembly and organization and, slowly and fumblingly, at the cost of wasted efforts and false starts and by compromises between private initiative and public control, to muddle through to a greater measure of social justice. I submit that a planned economy, developed through criticism and debate, has a better chance of carrying on than one with much more shipshape blueprints imposed by a Mussolini, a Stalin or a Hitler.

The problem is one of the coordination of civil liberties with economic regimentation. We must recognize that true liberty, i.e., opportunity to become personalities, cannot be enjoyed by some unless open to all—and it cannot be open to those who are starving, homeless, defeated. More economic regimentation is now the indispensable instrument of civil and spiritual liberty. The crucial questions are: how much socialized control and by what methods? Two points call for emphasis. (1) The continuance, however modified, of a system of private property is indispensable to any genuine personal liberty. Without it men will become slaves of a state bureaucracy. The continuance of private property involves the continuance of the profit system. (2) Since the unrestrained economic freedom of a few is now incompatible with economic opportunity for the many, the critical problem is one of a greater equalization of economic income by control of the machinery of credit and production and the use of the taxing power to limit profits, the revenue to be used to further cooperation and equalization of economic and cultural opportunities.

As a social ideal, absolute equality is an impossible, and therefore, highly d i s a s t r o u s dream. On the other hand, I do not believe we can get well-being at all as puppets of a "classless" society, inaugurated by the "dictatorship of the proletariat". The result would not be, in effect, either classless or a state of well-being. We had better keep liberal democracy. The heart of our problem is the preservation and enlargement of the borders of opportunity for the fulfilment of personality. We shall not do that by beginning with the negation of moral individuality. I can suggest only very briefly some of the main principles of political reform.

(1) We must remove our administrative agencies — l e g a l, educational, welfare and economic—as far as possible from the control of party politics.

(2) We must simplify and reduce our political instruments, legislative and administrative. We should have smaller unicameral legislatures, meeting at regular intervals to write enabling laws, pass budgets for administrative purposes, and of course make such reforms in general laws as are necessitated by changing social conditions. Administratively we should elect our executives for longer terms. We should reduce the number of territorial administrative units and extend the area of interstate control in regard to industry and commerce as well as crime. I think we should have, as permanent features of our political system, a national economic planning board or council enabled by Congress to enforce its decisions when necessary. If an amendment to the Constitution is necessary then it should be so framed as to enable the Federal Government, as well as subordinate units, to go farther than at present in public ownership and operation, where private enterprise cannot be controlled or, as in the case of low-cost housing, where private enterprise cannot be induced by the profit motive to do the work. Finally, we should adopt an educational qualification for exercise of suffrage. No individual who cannot pass an elementary examination on the principles and problems of American government should be permitted to vote.

There are many alarming indications that a large proportion of our population is utterly indifferent to the preservation of the values of civil and spiritual liberty. If we regard these liberties as precious prerogatives of citizenship we shall have to work and fight to preserve them. If they are abandoned, as they are under both fascism and communism, we shall have become traitors to the spirit of '76.

The Real Anti-Communism

"Communism of the materialistic and atheistic type can be successfully fought only by those who are fired by an equal hatred of injustice and oppression, combined, however, with Christian humility and love. The attacks on Communism which proceed from the hired press agents of entrenched privilege and greed will always have a hollow ring."

Rev. William H. Dunphy
in *The Living Church*

I Believe In Democracy

Rolfe Lanier Hunt

Condensed from *Christian Advocate*

Democracy is being seriously challenged today in many places. It may doubtless be said that democracy and religion are not the same and that religion can and does exist in non-democratic states. But a look at what is happening to Christianity in the totalitarian states will hardly make the Christian anxious for the overthrow of democracy. This declaration of faith in democracy is therefore timely.

I BELIEVE IN DEMOCRACY. There is in me this faith which it is time to declare. It is time for all of us who believe in democracy to make our affirmation of faith.

Three things have happened in the past week to make me know this must be done—three little things, but things to me more significant than the vast portents sometimes argued. A preacher, minister to a congregation of nearly 3,000 souls, remarked in casual conversation that it seemed unfair to let a man vote if he had no property. A lady of very conservative tendencies expressed great admiration for the king as a symbol of stability. My one-time schoolmate, now on the staff of a state department of education, wrote me a note during a forum on the dangers to democracy, to say half in jest, half in earnest, "I'm tending toward fascism, a strong man—."

Of such stuff is made the thinking of a people. Informally and without premeditation, these friends were expressing reactions to oft-repeated criticisms of democracy and its way of life. These friends shared the thoughts of millions less articulate and perhaps less thoughtful and influential. The people have heard criticisms, some justified and some not, so often that they can only believe that no hope is to be found save in revolution, in a turn to right or to left. True or not, if a saying is repeated often enough, it will be believed by the majority. Truth will win in a free field, surely, but some of the present hostile atmosphere is being created by organizations for institutional purposes. It is time for us who believe in democracy to declare our belief, and the reasons for the faith that lies in us. We must declare our allegiance loudly, fervently, and often, to equal the voices raised against it. I believe in democracy!

I believe in democracy. I believe in democracy, first, because it is the political expression of the religious—to me Christian—principle that all men matter equally to God. Other men may find this principle in other religions; for me it is at the heart of the Christianity I know. God,

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the Creator-Father, loves his children so much that he will go to the cross for the least of them. Ignorant and despised, naked and starving—the humblest of humanity may yet approach directly to God; the prayer of the poorest will be heard equally with the prayer of the richest potentate. Democracy gives political expression to this religious faith: it attempts to count men upon the same basis. Every man matters equally to God, and the vote of every man counts equally in a democracy. The practice of democracy is therefore near the ideal; democracy is thereby the expression in statecraft of an ultimate truth. Because it is the political expression of the equality of man before God, I believe in democracy!

I believe in democracy, second, because it recognizes personality as of supreme worth. It is easy to have a government where people are sold for the building of an empire or for a man's fortune. It is easy to have a government where a man votes according to his wealth, or his birth, or his physical strength in muscle and arms. Such governments value wealth and armaments more than personality; these governments have been tried often and thoroughly. They do not survive. Societies based upon wealth or birth or other such standards are subject to violent disruption more than the democracy resting upon the wide basis of the majority, upon the consent of the governed. Democracy insists that "a man's a man for a' that," and its insistence is truth according to the testimony of history. Because it recognizes personality as of supreme worth, I believe in democracy!

I believe in democracy, third, because I believe in the democratic method. The man persuaded against his will is only half persuaded still. Empires have been built upon other, more "practical" methods than the reasoning to secure majority consent and the bargaining to secure the greatest good to the greatest number, but those empires have fallen. He who lives by the sword perishes by the sword—the truth is written large in history. The military machine carries within itself the seeds of its own destruction. The government by violence may produce a seeming calm for the present, but its future is that of an explosion. This generation has witnessed such explosions, and may observe others in the making. The testimony of history is that a government is secure only by the desire of the people. The more overbearing the force of repression, the more drastic the reaction to it. The governments resting upon force, whether that force be exerted by "capitalists" or by the "proletariat," cannot produce the peace and good will necessary to economic life in this time of specialization and exchange of services and goods. Peace, order, and prosperity

come with the good will produced by the consideration for others known to a democracy.

There is nothing in the way of a rule by a strong man, of government by dictatorships benevolent or otherwise, which has not been tested in the past—to fail far beyond the alleged failure of democracy. The system of democracy may seem slow to the person who would create a Utopia by fiat, but lasting growth is slowly achieved. It is a slow process to educate and persuade, to win the consent of the majority, but it is the only way by which your desired revolution may be made secure. Government is safe and sure only when it rests upon the consent of the governed. The ends you desire must characterize also the means taken to achieve them; if you desire the good of the majority, your method must be in harmony, for inevitably the means partake of the ends. No violence can achieve the permanence and security of a democracy, winning by reason. Because I believe in the democratic method, I believe in democracy!

I believe in democracy, fourth, because democracy seeks to develop to the full every talent of every individual. Talent does not respect rank, and genius is not snobbish: they dwell in the cabin as in the palace. More than any other form of government, democracy delights in the development of the embryo artist, the student scientist, the budding statesman from any section of its society. Democracy honors the work and contribution of all worthy labor, and cultivates thereby the security and self-respect which makes possible the development of personality. Other forms of government with class rigidities make it harder for the artist to come from the hovel, the statesman from the cabin. Democracy gives play for the expression of individuality which brings to its service the strongest points of every person. It gives opportunity for the development of genius along lines socially desirable, rather than the anti-social, violent expressions fostered by some systems. The wealth of individual contributions makes the wealth of democracy; a democracy is richer than any other form of society because it draws from the talents of every individual more than any other form of government. Because it develops the talents of every individual and gives play to the expression of personality, I believe in democracy!

I believe in democracy, fifth, because it is the American tradition. No people can safely leave its past; the past is much of its fortune for the future. The American heritage in which I rejoice is rich in its vision of the worth of man. Each person matters, and his right to the pursuit of happiness is worth defending by all. The blood of our fathers has been shed in such defense. This is the American heritage,

and we are what we are today because of it. Because it is our heritage, I believe in democracy!

I believe in democracy because it has worked. On the pragmatic test of the results achieved, contrasting here with the idealistic basis first put forth, democracy has worked better than any other form of government. It has been accompanied by higher standards of living, greater development of natural resources, wider distribution of wealth, more rights for the people. The weaknesses of our society today are less the weaknesses of democracy than of the lack of democracy. We have weaknesses where we have fallen short of democracy, but we have a better government than any other because we approach most closely the democratic ideal. Because it has worked more effectively than any other form of government, I believe in democracy!

I believe in democracy because its advantages so far outweigh its disadvantages. I know some of the dangers of democracy, and some of the charges against our society. The majority may become a mob to crucify a minority—but is the tyranny of an autocrat or of an oligarchy not a greater danger? It is expensive to consult the desires of the people through such devices as an election—but are not revolutions more expensive? The people often do not know what is for the good of the majority—but is it safer to consult the self-interest of a minority? It is dangerous to delay to go the long way around to win the consent of the majority—but is the short-cut to avoid the delay not more dangerous? A democracy is not an efficient fighting machine—but is fighting the most efficient method of settling disputes? And what prince shall wage war successfully if his soldiers do not wish to fight? There is corruption and graft in our government—but can any despot show honest men in his employ to the number of honest men found in the service of the American people? Big business dictates too much to our government—but is the cure for that to give complete authority to big business men or their opponents? The justice of some of the charges against our society and against democracy is easily observed. The charges need not be discounted, so long as equal scrutiny is given to substitute proposals. We may recognize all the weaknesses of democracy, recognize all the faults of our imperfect application of the principles of democracy—it yet holds more of achievement and more of promise than may be found in any alternative. Because its advantages so far outweigh its disadvantages, *I believe in democracy!*

Unbaptized Hindu Believers and the Historical Church

E. Sambayya

From *Study Booklets on Hangchow Topics*

There is a small but increasing number of Indians who are "open and ardent followers of Jesus Christ," scattered over the whole of India. They are not however willing to accept baptism and so cut themselves off from the Hindu community. What attitude shall the church take toward these people? This is one of the problems which will be discussed in the Hangchow Conference which because of the war in China will be held instead in Madras, India. The article here condensed is from a preliminary pamphlet study written in preparation for that conference. Is the answer given by this writer who is an Indian Christian the right one? Correspondence is welcomed on the subject.

WHAT is the relation of the Church to individuals who are not baptized members of any church, or who cannot be called Christians in the full evangelical sense? Men such as these are scattered all over India. Their number is not very great. They are not the kind of men to coerce the Church to take notice of them. Till now there has been no organization or movement of such persons, though now and again one hears of "the fellowship of the followers of Jesus Christ." We have to consider the relation of the Church to this group because very often these are men of rare quality and compelling character. Officially and legally they are members of the Hindu community but they are kith and kin of the Church from the point of view of culture and spirituality. For its own sake and for the sake of these men who are like pilgrims, the Church must declare its attitude toward them.

We have little in the way of the theological position of these followers of Christ. As far as one can gather from conversation, they are living up to the light they have. They may be unable to subscribe to the Athanasian Creed or the Nicene, but Jesus Christ to them has the value of God. It is Jesus of Galilee who overawes them as the moral hero. Their one endeavor is to follow and imitate Him. Following Jesus Christ in this way does not seem to compel baptism which cuts them off from their own people. The life of the Christian according to them is essentially a life of piety, of reading the Bible, praying, singing the praises of God, and living *like* Jesus. It is a fellowship of like-minded men, who are following the great teacher, Jesus Christ; not a community of those who are called out.

Superficially there seems very little difference between these men and other baptized members of the Church. Failure to appreciate the fundamental

difference between them is at the root of the agitation that we should treat all friends of Jesus as if they were baptized. It is a difficult situation.

Nowhere else but in India, particularly in the Hindu fold, could this phenomenon of the Hindu followers of Christ have arisen. For it is rooted and grounded in the fundamental outlook of Hinduism. Such a situation does not arise in Islam. For the Hindu is an individualist. His religion is an activity between him and his God only. The Church or similar body is irrelevelant to him. For the most part the Hindu is a free lance and loves to be such. He does not take the visible Church seriously. He holds that baptism and participation in the life of the Church is unnecessary for spiritual life. The question of sacraments does not bother him at all. The believing Hindu is not disturbed in the least by the Church's refusal to allow him to come to Holy Communion. The so-called differential treatment leaves him unmoved. In fact he is anxious not to be known or called a Christian. For a Christian in India is one who has been baptized. Rightly or wrongly, baptism in India stands for a person's crossing the communal frontiers and effecting a breach with the communal group to which he once belonged.

The efficacy or otherwise of the rite of baptism does not come in for discussion here. The point is that baptism, among other things, is the *sine qua non* of membership in the Church. The same problem was raised in the primitive Church, with the coming of the Gentiles. What were the essentials and non-essentials for membership in the body of Christ? On all such occasions the rite of baptism was left untouched although the rite of circumcision was dropped. It was realized then that the Church is a divine society of those who have responded to the call of God in Jesus Christ, by confessing Him openly through baptism. Unbaptized persons, however worthy their life and conduct may be, cannot be admitted into the fellowship of those who have confessed Christ by baptism.

"Why should a Jewish rite be imposed on Indians for whom it has no meaning?" is the question raised by some. And no one can answer it. Not even the Bible can answer it. It is as difficult of solution as the prior question: "Why should the Saviour of the world come to us through Jewish history?" In the question of such objections Jesus stands without making any reply whatsoever. In our approach to Jesus Christ they constitute the element of "offence." We cannot remove this "offence" from the Christian message, and thus make Christian discipleship easy or acceptable to the Hindus.

It is enough for the Hindu believer that he remain a Hindu.

That the Church of Jesus Christ is rooted in and gives meaning to history is very difficult for him to understand. Especially since his tendency is to regard history as something that belongs to a lower order of reality. It is almost a scandal for him that God should be implicated in history. The factual nature of the Christian religion presents a constant problem to him. The Hindu admirer of Jesus makes desperate efforts to lift Christianity into the spacious realm of philosophy—away from the narrow limits of history. He prefers ideas to facts. He invites us to look at the ideas behind the sacraments as having greater value than the sacraments themselves. The result is Christosophy and not Christology.

The Hindu follower is attracted to Jesus by His life and teaching. He refuses to come really close to Him for fear that he too may be drawn into that whole drama of humiliation and suffering which Jesus underwent. Like many of us, he wishes to remain monarch of his little life. He makes a religion of "following," trying to become a moral hero like the master. While wishing to pass for Hindu, he continues to regard Christianity as his private religion—some kind of Gnosis—in which Jesus Christ figures as one of the Masters. Christ, the Master, used the body of Jesus as His vehicle. Why should not I, too, become a vehicle? Hence with the Hindu, discipleship does not mean *appropriation* but *imitation* of Christ.

If the above analysis is correct there is but one attitude for the Church to take. An attitude of firmness combined with charity. The Church should rejoice that men are found by Him and should take pains to persuade them to take Him seriously. The Church should fight vagueness and sentimentality in religion. Believing Hindus should be offered the privilege of fellowship at worship. They can never be enrolled as members of the Church. There should be no attempt to make things easy. The Church should clearly and continually declare that following the Sermon on the Mount is not being a disciple of Christ. For the Sermon was addressed to those who accepted Him. It should never be regarded as a code of ethics, or a new and better way.

The Church should rejoice at movements like these, and should be thankful for the insight brought into the Christian message by men like the Hindu followers of Christ. But they can never be a part of the Church. The Church in India is in constand danger of becoming a religious society or a Gnostic group unless it rigidly adheres to the practice of the Universal Church. It should be vigilant, and prove every spirit to see whether it be of Christ.

I Am A Hindu

O. Kandaswami Chetty

Condensed from *The Guardian*

I AM a Hindu believer in Jesus. I accept Him as my Guru, my Lord and Master, my Saviour from whom comes power to help me fight sin in myself. I pray in His name because my idea of God is derived from Him. But for Him I should not think of God as Father, nor should I feel the assurance that He is a Loving Father. Jesus has taught me this not only by His words but also by His life. He looked upon God as His Father. He communed with Him constantly as a loving son would with a loving father; and He seemed to get power from Him to heal disease and to elevate men and women with whom He came in contact. Therefore I pray to God in Jesus' name in acknowledgment of the eternal debt of endless gratitude I owe Him for my conception of God as Loving Father to whom I may freely communicate my heart's desires and aspirations in the expectation of being heeded.

The writer is one of the group of unbaptized Christians alluded to in the introduction to the preceding article. What attitude should the church take toward one who can make the declarations he makes here? His statement is condensed from an article under the title "In Jesus Name" in which he attempts to explain the meaning of that phrase.

It is not enough to believe in God. Most people believe in Him. All the great religious teachers have given their conception of Him; Sankara, Ramanuja, Sri Krishna, Socrates, Mohammed, Buddha and Jesus—all have illuminated various aspects of His nature. To the spiritually minded the various conceptions appeal in varying measures. The question is: Which has fuller content? Which satisfies our spiritual nature, our moral needs, the most? Which is more adequate to the corporate and personal demands of life in its deepest and largest sense?

I confess that it is in Jesus' conception of God as Loving Father—a Righteous as well as a Loving Father—that I find the greatest sustenance and nutriment for my moral and spiritual nature. When I think of God as revealed in Jesus Christ, I think of a Rembrandt picture of a human face in which one part is light and the rest shadow. The moral and spiritual part of God's nature are revealed in Jesus; but there are vast regions in His infinite Being which though hinted at by Jesus are not revealed to us in our present state of development. In Jesus we have the *heart* of God toward man. God revealed this essential aspect of His nature in order to redeem

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man from sin and to assure him of the moral and spiritual support of forgiveness, inspiration, and power. His metaphysical and mystic aspects God has wisely left for man to explore and discover through philosophical thinking and mystic communion.

To the Jewish people, the advent of Jesus was the climax of God's dealings with Israel in setting them apart for the culminating event of God's redemptive purpose. The life and death of Jesus was the central scene in this drama, with the Resurrection as the proof that Jesus was indeed the human manifestation of God's plan of redemption, lifting the human race from a lower to a higher plane; and supplying to man just the spiritual leverage needed for raising him from selfishness to sacrificial service. This being so, we think of Jesus' relation to God as John, the Apostle, interpreted it; the Logos. It is interesting to observe that the Prophet Mohammed himself accepted this view and spoke of Jesus as the Word of God.

It is said that during the War the soldiers would not hear the very name of God mentioned because they thought that if there was a God, He would not have permitted all the horrors perpetuated before their eyes. But when Christ was presented to them, they hailed Him like a Brother. When asked what they would say to a God who was like Christ, they said they would love Him.

The moral of this is that we should transfer to God all the beauty and goodness we see in Christ, and identify God with Christ and Christ with God. We should not think of them as different entities or distinct personalities or even as different aspects of God. Get the people of India to accept Jesus' conception of God; to live on those moral and spiritual principles which flow naturally from that conception. They will know in the fullness of time, without your having to tell them, what to think of Jesus and how to love Him and serve Him. The human and divine, the Son of Man and the Son of God were so blended in Jesus that it required a great faith to see God in Him; faith and the aid of the Holy Spirit. But to us who enjoy the fruit of the experience of the Early Christians, the risen Christ is our Saviour, our Guide; and His Spirit is our inspiration. The Living Christ has come to us through the historical Jesus, interpreted and illumined by the outpouring of the Holy Ghost.

Let us therefore preach God as made known to us not only by Jesus but in and through Jesus Christ, protecting and injecting as it were in men's minds the Jesus Conception of God through a Christ-life, inspired by the living Christ.

When therefore we pray to

God in Jesus' name to grant our desires and accept our praise, we pray not to an Impersonal Being, a Mechanical order of things, but to a Personal God,—a moral God, —a Father God,—a God, not merely of Law and Righteousness, but of Love and Mercy, every ready to heal and to forgive. Not that there is any merit in us—we have none—but because He is Love, a purifying Love, such as has been revealed in the life and death of Jesus.

Latinized Chinese

One of the obstacles in the path of understanding between Eastern Asia and the Western world has been the Chinese constancy to the complicated characters in their written language. Understandable though this affection may be, Western students will welcome the news that there is a growing trend toward the use of Latinized Chinese, a trend which has been intensified since the conflict with Japan.

In Shanghai, the New Language Study Association has been specially fostering the system which enables Europeans and Americans to read Chinese masters in the original without that long and tedious apprenticeship which has proved such a deterrent to mutual understanding in the past. There is nothing new, of course, in the idea of Latinizing difficult characters. Arabic and Hindi characters have long been so translated without impairing the beauty of the prose. But conservatism is deeply rooted in China and there was no general disposition before the war period to concede such simplification.

A Shanghai friend now writes to tell me that the Language Association has managed to interest the Chinese Cultural Association in the training of teachers in the use of Latinized characters. The scheme, I gather, has the blessing of the younger Chinese politicians, who hope that it will help to spread literacy more easily among the rising generation.

—*The World Observer.*

Modern Civilization: Its Disease and Cure

Akshaya Kumar Banerjea
From *The Indian Review*

Much has been written in the west of late years concerning the sickness of modern civilization. Here is a diagnosis and a suggested cure by an oriental philosopher. The author is professor of philosophy in Anandamohan College, Mymensingh, Bengal, India, and a well known Indian writer.

WISDOM and power inherent in human nature are awakened and developed through ideals. In the primary stages the ideals of man are primarily objects of his natural demands, his appetites for food, sex, physical comforts, power and supremacy. In "the state of nature" these ideals bring man into conflict with his neighbors. To maintain his supremacy, he must call upon his latent capacities. Armies and navies, dreadnaughts and machine guns increase in proportion with societies and states, industries and agriculture. All owe their origin to the wisdom and power awakened in man through his pursuit of the sensuous ideals of life. On the other hand, changes in ideal give rise to wisdom and power in higher stages of development. Man becomes conscious that he is not merely a sensuous animal but also a spiritual being, and that the spiritual aspect of his nature is superior to the sensual. Thus it becomes apparent that human civilization may grow and achieve wonders in either of two directions: of sensuous ideals or spiritual.

What is the path along which modern civilization has grown? The evidence of history points to its origin in pursuit of the sensuous ideals of aggrandisement and self-glorification. Its three principal gods are Pleasure, Prosperity, Power, intrinsically the same as those governing man "in a state of nature." These ideals infuse a spirit of rivalry, developing the powers of their worshippers only to lead them to destruction. Such a "civilization" comes to mean "militarization," which is self destructive. To avoid this destruction, the acquisition of Power, the enjoyment of Pleasure, the attainment of Prosperity must be subordinated to the supreme spiritual ideal. This ideal, great thinkers of all ages agree, immanently regulates the course of evolution in the world. The civilization in which Power, Pleasure, Prosperity are accepted as ultimate objects, is, so to say, a rebellion against this immanent spiritual ideal. The

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spiritual order of the universe must vindicate itself by the supression of the unrestricted forces loosed upon society, even though many rich potentialities of human nature have been actualized and much of intrinsic spiritual value has come into existence in man's pursuit of sensuous ideals.

The coming destruction of present civilization dooms not only warring powers and hatreds but also many intellectual and moral by-products which are the expression of man's higher and nobler qualities. Scientific discovery, philosophic speculation, facilities for intercommunication, growth of self-consciousness among depressed peoples, the awakening sense of freedom among mankind—all these gifts of this civilization have been degraded owing to the fundamental imperfection of the ideals whence they sprang. Because civilization as a whole incurs the wrath, so to say, of the spiritual ideal of the universe, human society will be deprived of many of its valuable gifts and will fall into a state of general degradation.

The catastrophe which threatens this civilization cannot be averted by pacts and treaties, leagues and conventions, or changes in administrative machinery, if its ideals continue to remain Power, Pleasure, Prosperity. If we would preserve the sublime and beautiful in this civilization, the mental attitude of the people must be transformed and their sense of value thoroughly altered. The ideals of Power, Pleasure, Prosperity must surrender their independence to the Divine Spirit. Men must come to realize that the greatest fulfillment of life's ambition consists in the distribution of their achievements among all peoples and that through apparent self-denying service to others, every individual and community and nation become truly great and gain their true self. The spirit of cooperation, friendliness, love and service must replace the spirit of rivalry, hostility, exploitation. A dynamic sense of unity must arise among individuals, communities, nations, in proportion as each feels the all-pervading spiritual principle of unity, and learns to think of all as the self-manifestations of the One. God is the true Self of all beings. The ultimate ideal of the life of every one in the realization in his own character, of Truth, Beauty, Goodness, Love and Bliss which constitute the Divine Nature.

To realize this Divinity in his own self is the inherent right and innermost urge of every man. Spiritually minded men of all ages and countries testify that the supreme ideal of Divinity can be realized by men through the systematic discipline of their thoughts, feelings and desires; and through the cultivation of the relation of love, service, and sacrifice. Such a life, disciplined

with the spirit of disinterested service can be infused into our national life, our communal and social culture. In accordance with this ideal, each man can be taught to think his life is organically united with the life of the community, the nation, the entire human race. A dynamic consciousness will arise that each man is born for the good of all, and that the real human interest of each is identical with the true interest of the race. Apparent conflicts of interest, due to a short sighted and superficial view, will disappear. In the attainment of this ideal, the duties of mankind would be conceived to be in his contribution, according to individual capacity, to the good of all the world. With such a spiritual ideal it is possible to surcharge the cultural atmosphere, changing its conception of rights, interests, duties. But the compulsion of such an ideal will not be realized unless the mind is freed from the domination of lower ideals of Power, Pleasure, and Prosperity. Civilization is the organization of human society for the realization of some ideal. If the best and most powerful minds of the present day make systematic and organized efforts to put the spiritual ideal above the sensuous, there is every possibility for the successful moulding of the social mind.

That such a civilization can be built on such a spiritual basis was fully demonstrated by the ancient Hindus in India. Their social, political and economic organizations were all based on the conception that man is essentially spiritual and that his supreme duty is the realization of Divinity in humanity. All these organizations were regarded as means for the advancement of human society. Different departments of human activities were interpreted as different aspects of the one human *Dharma.* The harmonious relationship among men was an essential condition of the progress of humanity. The *Srimat-Bhagabat-Gita* is the greatest and sweetest exposition of this civilization. However, on its practical side, the highest minds of Indian civilization laid too much stress upon the renunciation of worldly concerns. Indifference to social, political, economic organizations became indifference to and neglect of the sensual demands of human society. Thus, they failed to guide and control diverse aspects of life. Indirectly, this was responsible for the growth of disorganizing and destructive forces inherent in the sensuous nature of the spiritually backward, but otherwise powerful people of the world. Religion was reduced to a system of dogmas, rituals, ceremonies, devoid of real spiritual significance. It became a source of differences among men. And these differences came to be exploited by designing persons, creating warfare and discord. Civilization based on spirituality can, however, survive such attacks.

What is needed is that the entire life of man with all the various departments of its self-expression be spiritualized. The phenomenal life of man has to be wedded to the spiritual ideal. It must dedicate itself to this ideal in all forms of its self-manifestation. The reconstruction of modern civilization on the basis of this spiritual ideal and the creation of a spiritual outlook on life, duty and right in the cultural atmosphere of the nations, can alone destroy the destructive forces which are being gradually strengthened in the present state of things. The spiritual ideal will save modern civilization from its shameful self-destruction.

India's Need: A New Synthesis

Syed Hussain, in a suggestive paper on "Democracy in Islam," observes that Democracy is one of the most widely used and abused phrases of the present age. With a fine touch, he describes it as being not a form of government so much as a way of life. This very much needed saying. Where Democracy exists as a form of government it is often absent as a way of life. Government by the people has not necessarily and always been government for the people. Syed Hussain says that Islam is the religion of Democracy, in the true sense. But when the writer avers that, go where you will you will find no barriers of race dividing Muslims, he is obviously referring to the ideal of Islam. Lawrence of Arabia in his "Seven Pillars" remarks again and again on the antipathy between the Arabs and the Indian Muslims who formed part of his troops in the march to Akaba. The Turks against whom the Arabs rebelled were Muslims and yet they were, if Lawrence tells the truth, hated by the Arabs for whom they in their turn had no great regard. The fact is that there is no people on earth which lives up to the ideals of the religion it professes. If it did, it would have no further use for that religion. "If a man's reach does not exceed his grasp, what is Heaven for?"

—*The Indian Social Reformer* (Dec. 18, '37).

Negro Education

Of 3,400,000 Negro children of elementary school age, 900,000 or something more than a fourth are not in school, in many cases because no schools are within reasonable walking distance.

For the group of high-school age, facilities are often lacking or inadequate. There are 230 counties, having a total of 158,939 Negro young people fifteen to nineteen years of age, in which there are no high schools for Negroes, and 195 more counties with 200,000 of high-school age, in which the high-school program never covers four years. In seven Southern states the proportion of Negro young people of high-school age attending high school is less than ten per cent, in fact, in two of these states less than five per cent, so serious is the lack of high-school facilities of any kind. Many of the limited number now in college are eager to see these privileges more widely extended.—*The Christian Advocate.*

The Jews and Jesus

Hayim Greenberg

Condensed from *The Jewish Frontier*

ALMOST simultaneously with the courageous memorandum addressed to Hitler by German army chaplains, showing that one of the Kultur-objectives of the Nazi movement is the destruction of Christianity, a Russian Jew, who made his name in American literature years ago, delivered a public appeal to the Jews to accept Jesus. The appeal is published in the December 1937 issue of the *Atlantic Monthly* under the title "An Epistle to the Jews." John Cournos has felt himself urged, it seems, to utter his own "Shema Israel" and, like the apostle Paul in his "Epistle to the Hebrews," to call upon his fellow-Jews to repent. Repentance for him means to go back to the source of the Jewish spirit in the person and the teachings of the prophet of Nazareth, and, in a certain sense, to redeem the true, that is the Jewish Gospel from the hands of the Gentiles, and to become once more a light unto the nations of all the world.

For centuries there was a "conspiracy of silence" among Jews regarding Jesus. In recent years, particularly since 1920, an increasing number of books and magazine articles by Jewish writers have appeared dealing with some aspect of Jesus' life and work. This is one of the latest. This is of interest as being a liberal Jewish reaction to a widely-read article which appeared recently in The Atlantic Monthly.

His train of thought is quite simple and by no means original: The Mosaic law, the Old Testament in general, was the first important stage in the development of religion and morals. Judaism, and through Judaism the whole of mankind, reached the highest point of this development in the person of Jesus. Between Jesus and the Old Testament stands Hillel, a kind of herald of the Evangelical illumination. Jews, however, stopped with Hillel and refused to recognize Him who is greater than Hillel and who carried the triumph of the Jewish genius to its greatest completeness. In modern times the Jews produced a new social prophet, Karl Marx, but Marxism is a step backward and not forward. The teachings of Marx are closer to what Cournos calls "Mosaism" than to Christ's evangelism, a regression to worldliness, to the cult of physical force, of organization, of formal law, of formalism generally. The Old Testament "materialism" of the Marxist movements of liberation is a danger to the world and a danger to the existence of Judaism. True salvation lies not in the intellect, not in new social legislation or social

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institutions, but in the universalism and the freedom of Christianity. The Gentile world observes the externals of Christian faith, but for these many centuries has been practicing in life the Mosaic principles of "an eye for an eye." The conclusion is that Jews must save the world from Mosaic inertia, recognize Jesus as their "greater prophet" and become an ideal Christian people as an example to the rest of the world.

I heard similar words from a Jewish girl a few months ago in Europe. She came from Vienna to the Zionist Congress in Zurich to show the Jews the way to true redemption. For over a year, she told me, she had been having visions, true revelations—Jesus came to her frequently and complained: "Why did you crucify me? Why have you hated me for so many generations? Why do you let Gentiles distort my teachings, defile my image by their deeds? Take me back to your bosom, confess in me the *Brother*. You will never find any haven of rest until you recognize me. The world hates you because you hate yourselves, and you have rejected me."

The Jewish girl, in short, had had her "revelation" of Jesus. The apostle Paul saw visions on his way to Damascus; she experienced her "Damascus" staying at home in an aristocratic suburb of Vienna. Her "plan" was simple, with the simplicity of all specially sensitive, "fixated" persons who suddenly become capable of "hearing voices and seeing visions." She proposed that the Zionist Congress should declare its acceptance of Christ and his teachings: Jews the world over should proclaim an annual day of fasting for the sin they had committed when they crucified their Messiah; in Palestine the "Judaeco-Christian Mother Church" should be established. Everything else would follow automatically.

I would not find it hard to find a psychological explanation for the visions and voices of the rapt maiden of Vienna. I am aware of the category under which, correctly or incorrectly, modern psychiatry would class her state of mind and her experiences. Her words, however, were for me much more "convincing" than the philsosophizing of John Cournos; more convincing because genuine. To her it is a fact that Jesus was sent to save the world, that no other and no greater than he can ever come, that he alone was divine; to her it is a fact that he was crucified, that he soon arose from the dead and that he sits for all eternity "at the right hand of the Father"; and to her what she hears with her own ears, what she sees with her own eyes in her revelation in Vienna are facts equally; Jesus shows himself to her and speaks to her.

But what does John Cournos mean when he speaks about Jews and Christianity? What he be-

lieves is that there can be no social movement which can solve the primal problems of human existence, and that the world needs a purely religious renovation. Anyone who overcomes the stupor of the cheap wine of positivism and of a God-lessness still primitive despite its apparent modernistic veneer, will agree with him. But what has all this to do with the acceptance of Jesus, with recognizing him as the center, the eternal center of cosmic life, as the only source of religious renewal?

For Jesus to be considered the center of cosmic spiritual life it is not enough to "recognize" him, to admit that he was a great teacher, "greater than Hillel" and sublime in his martyrdom. One may agree to all this, one may inscribe Jesus in the list of Jewish prophets, as Cournos desires, even making him—a thousand pardons for the vulgarism—the "star" of all the Jewish prophets. But for a person who has no faith in his more or less literal divinity, in his "monopolistic" possession of the dignity of the Son of God, for a person who does not feel His death to be the eternally central point of the drama of cosmic existence, Jesus cannot become the only source of spiritual salvation. For the Gentile, Jesus is not simply another prophet. Communion with Christ is for him a mystery of salvation. But in this Jesus of the Gentiles, Cournos admits he has no faith. For him Jesus is a teacher, a poet, a prophet, a historic person, a chapter in the history of culture, "greater than Hillel" and "greater than Karl Marx."

I suspect that the problem of John Cournos is not altogether a religious one. In the background of his mind, it seems to me, lurks an entirely different motive, the motive of national self-compensation. Cournos is very sensitive about the present status of the Jew in the world; he beholds the presence of the demon of anti-Semitism, which rules Germany and is preparing to spread its venomous dominion over all the world. Somehow, he feels, the Jews must give answer to humiliation and insult. The suffering must somehow be sublimated, get a meaning and a purpose. His anti-Hitler complex (more to be expected and more acute and morbid in an assimilated Jew than in a "Jewish Jew") must have some outlet. Thus occurs the thought of compensation. Cournos reasons along these lines: The rabbis must openly and forthrightly declare that Christ is our own, our very own flesh of our flesh and bone of our bone. Yes, he is our Jewish prophet, our greatest prophet, the keystone of our highest faith. We will answer the challenge of Hitler's "Mein Kampf" by declaring Christ's war for the establishment of a free Spiritual Kingdom on the earth.

This, I believe, tells the story —an answer to Hitler and the

future Hitlers whom the stars foretell in other lands. Jews must continue to exist, must exist as Jews, as tortured Jews. How can one grow reconciled to this compulsion? The assimilated Jew, when he makes such a discovery, sees only one way for himself: Jews must be charged with a mission, if not of propagating Judaism throughout the world then of propagating Christianity. The assimilated Jew must get himself some "compensation" for being a Jew under compulsion. And the only possibility of national compensation is a superiority-complex, a new Chosen-People feeling. Megalomania under a certain circumstance becomes the only "logical" escape. And something of such an assimilation-chauvinistic psychosis is now being displayed by John Cournos.

Hitler and Hitlerism wish to anihilate the Jews and are making ready to destroy Christianity; then let us answer them with Judaeo-Christianity; let us make Christianity the banner of the Jewish struggle for existence; let us proclaim to all who wish to hear that the world is preparing its ruin because it does not live in the spirit and after the teachings of our greatest Jewish prophet; let us Jews then become the collective Christ of the world, the nation of martyrs and world-saviours. Is there a war to the end against the Jewish race? To be sure, yes. But on the other hand Jesus was born of this race, and through it will come the final salvation of the whole world. Individual Jews, missionaries, in ancient times "conquered" Greece and Rome; the collective missionary, the Jewish race, will "conquer" the whole world.

And who knows? It may be that Saul of Tarsus once voyaged from land to land with just such a superiority complex, that with just such a hunger for "compensation" he dreamed in his Roman jail how the whole known world would soon bend its knee before the image of a poor, defenseless Jew born in a small province of the Roman Empire.

The Moslem World

Beginning with the January issue of this year The Hartford Seminary Foundation appears as sponsor of *The Moslem World*. Dr. Samuel M. Zwemer who for twenty-seven years has edited the magazine will continue to act in that capacity, having associated with him as editor, Dr. E. E. Calverly of the Kennedy School of Missions, and as associate editors a number of men who have done outstanding work in the field of Islam either as missionaries or scholars. A special fund is being raised in honor of Dr. Zwemer's seventieth brthday to guarantee the continuance of this valuable publication.

The Korean Shrine Question

A Debate

Condensed from *The Presbyterian Tribune*

I.

"Thou shalt have no other gods before Me,"

George S. McCune

THE Korean Shrine question began about five years ago when the Government ordered some of the Christian schools in Korea to attend the special services held in memory of the soldiers who had lost their lives in the Manchuria and Shanghai "incidents." These ceremonies included prayers and offerings and the declared presence of the spirits of the dead. Today all schools are ordered to go out and do obeisance at the State Shinto Shrines which are being erected all over the country and which the Government is planning to put up in every village. In order to understand the significance of both the shrines and the ceremonies and the bow of obeisance which is required, it is necessary to appreciate the background and the underlying motive of the whole movement.

The Shrine question in Japan and Japanese-controlled areas is a perplexing one. Can Christians justify compliance with the Japanese demand that they bow at the national shrines? The problem has become acute in Korea in recent years and sentiment is divided. The debate here represents fairly what is to be said on both sides. Which is right? The authors are both prominent missionaries in Korea.

Since the reconstruction of Japan took place the military party has dreamed and planned for the expansion of the Japanese Empire so that it should completely control all eastern Asia, dominate the whole of the Orient and spread even further. In order to unite the Empire into an indivisible unit for the carrying on of the great struggle necessary for the fulfillment of this dream, the old Shinto cult was once more reinstated as the national religion proclaiming the divine person of the Emperor and his direct descent from Amaterasu-omikami, the Sun Godess. As such he is the only being on earth with a divine origin and the Japanese race is the only people so descended from the gods and as such has a heaven-born mission both to the Orient and to all mankind. The military leaders are determined to carry through their program even though it means the destruction of the many educational institutions built up in Korea by Foreign Mission Boards.

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For the last two years all public discussion of the question of the rightfulness of doing obeisance has been forbidden and detectives are not only present at all church services and religious gatherings of the Korean Christians, but permission is not given to missionaries to meet together in the pursuit of their regular work, unless a written statement is first given declaring that the shrine question will not be discussed or mentioned, and usually detectives are present even then to see that the promise is kept.

In view, no doubt, of the guarantee of religious liberty contained in the Constitution of the Japanese Empire, the Government has made the statement, through its Educational Department, that there is no religious significance in the bow which is required of all students before the Shinto shrines, and it is because of this statement that some feel that they can take the Government at its word and take out students to do obeisance without compromising themselves or their conscience in any way. However, the statements of the Government and of the Government officials on this point are far from satisfactory and are often mutually contradictory. The Supreme Court of Japan declared in 1901 that State Shinto is *religious* and that statement has never been contradicted or withdrawn.

In various publications and brochures edited under Government auspices are to be found many statements to the effect that State Shinto is the National Religion of Japan and as such is a part of the warp and woof of the Japanese national life. The terminology used is purely religious.

When these conflicting and mutually contradictory statements are taken into account it is very difficult for any unbiased person to accept the position that there is no religious significance to the act of obeisance and this difficulty becomes immeasurably greater when the way in which the public view all such ceremonies and the bow of obeisance is considered. Sixty to 90 per cent of the Japanese regard the shrines as religious, and go to the shrines to have communion with the unseen world. The percentage among the Koreans is in all probability higher.

When the attitude of the Korean Christians is understood there is no room left for doubt. As many have said, both Christians and non-Christians, for over 50 years the members of the Church, have been persecuted by their own non-believing friends and families for refusing to carry on the worship of their own ancestors; how can they be consistent if they now agree to worship the ancestors of the Imperial Household in Japan by practically identical ceremonies?

The actions already taken by representative Church bodies show clearly the attitude of the Christian conscience. Already,

both the General Assembly of the Korean Presbyterian Church and some of the presbyteries which have for years elected their representatives on the Board of Directors of the Union Mission Colleges and some of its academies, have withdrawn these representatives in view of the fact that the schools have gone out to do obeisance at the shrines, either voluntarily or under compulsion. Many pastors have frankly told the police that they will die first rather than break the commandments of God by doing obeisance to a heathen deity and some have already suffered imprisonment or even torture in penalty for their convictions on the matter. Today hundreds of leading pastors and Christians are under arrest on no definite charges but it is significant that a very great many of them are known to have clear cut convictions on this subject.

The problem which is now before each Mission working in Korea is this: should it obey the Government's orders and take the students in its schools out to do obeisance and thereby preserve the existence of its educational institutions or should it refuse to obey and thereby be forced to give up its schools? There is no alternative or mediating position possible—the police make quite sure of that! Students are taken out by force and members of the faculty who refuse to go lose their qualifications as teachers and are deprived of their positions. Some feel that better than give up the schools is to accept the Government's statement and, as has temporarily been permitted in one or two rare cases, to make an explanation to the students that there is no religious significance in bowing before the shrine and in this way make the best of a very difficult situation. However, experience in most of the schools has shown clearly that when such is done, the nerve of the spiritual life in that institution is killed. In Pyengyang, where three Mission schools were forced to go to the shrine, over 100 of the leading Christian students left school rather than act contrary to their own consciences. The whole atmosphere of the schools has been entirely changed and the spiritual life is gone.

The overwhelming majority of the membership of the two largest missions in Korea feel that in this time of crisis and danger the only thing to do is to maintain a clear Christian witness to the end.

If schools are for the purpose of education for education's sake, we could carry on in spite of unsatisfactory conditions imposed but if, as in Korea, they have been founded for the purpose of training the future leaders of the Church, there can be no room for a position that cuts the nerve of spirituality.

Today the Church in Korea is facing a situation similar to that faced by the Early Church in the

Roman Empire. Are the demands of the Empire or the commands of God to be obeyed? Is the requirement of a pagan government or the Christian conscience to be the standard of conduct for the Church? Many of the Korean Christians have already faced this question and are ready to suffer imprisonment or worse if necessary. Their decision has been reached only after years of prayerful investigation and conference. They believe that the Church should go forward trusting God and believing that He will give the needed courage and wisdom for whatever may arise.

II

"Render unto Caesar the things that are Caesar's"

Horace Underwood

The so-called "Shrine Question" in Korea is so serious as to merit the calmest and most careful consideration of all the facts in the case. The Board of Foreign Missions has recognized this fact and has, until recently, requested all concerned to refrain from attempting to prejudge the situation. Unfortunately the emotional stress felt by many has led them to disregard this request and to present highly emotional propaganda from both press and pulpit. A picture has been painted of religious persecution with martyrdom on one side and betrayal of the faith on the other. This has of course all been done from the sincerest motives and convictions. It represents more or less accurately the opinion of about 60 per cent of the North Presbyterian Mission, but becomes a minority opinion of all missions working in Korea.

I take great pleasure in presenting the reasons why a majority of the missions working in Korea take a stand which must seem strange in view of the statements which have been widely circulated. I would not however presume to offer merely my own "opinions" or to try to pile up a series of statements, but would rather ask your consideration of four basic questions and the facts used to answer them.

1. *What is the nature of the Japanese State Shinto ceremonies?*

The Imperial Government of Japan has repeatedly declared these ceremonies to be non-religious national state functions.

They have been largely borrowed from religious Shintoism and still retain many seemingly religious features.

They are intended to emphasize and strengthen the spirit of nationalism by the commemoration of historic and prehistoric national heroes.

One must admit that the tomb of the Unknown Soldier, the Lincoln Memorial, etc., are frequently referred to as "national

shrines" and that there is at least a parallel between the floral offerings presented at these "shrines" and the offerings of pine branches, paper flowers, etc., at the shrine of Japan.

With the increased emphasis on nationalism during the past few years the Government has required all school pupils and teachers to attend periodic celebrations of national holidays at the National Shrines. Sometimes this attendance is for the celebration of a ceremony, sometimes it is merely a visit to the shrine any time during the specified day. Usually the invitation or order specifies a certain number of students in charge of so many teachers. At a certain point during the ceremony a command is given, which literally translated means "Respectful Salute!" All present then bow, making a slight inclination of the head and body. No genuflection or prostration is required. If attendance occurs when no ceremony is going on, the students line up facing the shrine, one of their own teachers gives the command, they bow and are dismissed. *Nothing more than attendance and a bow are required.*

2. *What is implied in attendance and obeisance?*

It is difficult for me to believe that such attendance and such a bow necessarily implies worship. Our churches are frequently attended by the curious who have no intention of worshipping.

In Japan the bow is universally used as a sign of respect and greeting. Soldiers bow to each other when changing guard. At Christian Japanese funerals it is usual to have a photograph of the deceased prominently displayed, and for all to go up to this photo, bow and pass on.

In Japanese temples and shrines there is a clear differentiation between the ordinary bow of respect and that of worship, the latter being expressed by repeated bows and tubbing of the hands, or by genuflections or some distinctly religious act. It does not seem then that the attendance and bow required necessarily imply worship, especially in view of the oft-repeated and published declarations of the Government that worship is not asked.

3. *Can Christians then comply with these requirements without compromising their loyalty to Christ?*

The Government permits us to make "public declaration of our intention in attending." At the Chosen Christian College it is our custom to make the following announcement or something like it:

"In compliance with a government order ——— students and ——— teachers will attend the ceremony at the ——— shrine tomorrow. Since the Imperial Government has declared the ceremonies to be non-religious, we Christians attend as loyal subjects and without any religious intention or implication."

I beg the readers frankly and honestly to ask themselves: "If I were there and were privileged to make my position so clear would I also not attend with a clear conscience?"

4. There remains however another question which each Christian must ask himself, *"Even if I can conscientiously attend, ought I to do so?"*

It is plain that in this we have a question of expediency and that we are now justified in weighing consequences as we would not be if conscience said "No".

What would be the consequences if in deference to the feelings of those who believe we are "betraying the faith" we would refuse to attend these ceremonies?

1. The closure of all our schools.

2. The transfer of most of the students to non-Christian schools and to the guidance of non-Christian teachers and continued attendance at the ceremonies.

3. The denial of all educational opportunity to those who do not transfer, for all schools are required to attend.

4. The selection of the future church leaders either from the uneducated or from those who for fifteen or more years have attended these ceremonies.

5. The arousal in the minds of the Government officials of suspicion that the Christian missionaries are stirring up sedition and disloyalty.

6. Consequent difficulties in all forms of work, evangelistic and medical.

7. Forfeiture of the present good will of Christian Korean society as they see us closing the door of education in the faces of thousands and thousands of Korean boys and girls.

8. Resentment on the part of Christian parents because we force their children to attend non-Christian schools.

As I think of these consequences, not only as coldly stated in a printed argument, but in the lives of boys and girls I know; as I hear the despairing cry of an old Christian friend: "But, Dr. Underwood, where shall I send my boy if you close the Christian schools?" I am willing to be anathema for my people. I dare not claim the luxury of "martyrdom" and retire from the field (on a pension) and leave them helpless.

The Korean church is not by any means unanimous on the question. Not once in three years has a pastor, elder, or parent protested against my known stand. Of 176 Presbyterian schools conducted by local churches all but two are being continued by the churches although called upon to attend shrine ceremonies. Two Presbyteries have taken action favoring continuance of mission schools in their districts and practically all the teachers and students in our schools desire that the educational work be continued.

Finally, is it desirable or wise at this time to take action which the government, which, it must not be forgotten is at war, would interpret as subversive of all they hold most dear?

There are those who have allowed prejudice against Japan or disagreement with her policies to color their judgment. As alien guests of the Japanese Government, accepting the courtesies and protection of that Government it is our duty to abide by her laws and refrain from interfering between the Government and its subjects. For the sake of our work we dare not allow our personal prejudices, our likes or dislikes, to jeopardize not only an abstract something called the "Work" but our opportunities to serve God's children in Korea.

Russian Christian Situation Improved

The situation of Christians in Russia has taken a turn for the better, according to Prof. Anton Karlgren, a teacher of Slavic languages and an authority on Russian problems. Anti-religious propaganda still continues, Professor Karlgren told a correspondent of the *Kristeligt Dagblad,* "but is has weakened very much, and it is often stronger in the papers than in actuality.

"It has even happened," said Professor Karlgren, "that during the election campaign the government took steps against a few papers who agitated in favor of closing the churches."

The central office of anti-religious propaganda is at a standstill, Professor Karlgren said. The number of godless now is said to be two million, and this number is no doubt too high. Christian workers in Russia do better work because they are conscientious, the authorities have been compelled to admit, according to Professor Karlgren.

"A number of labor organizations have decided not to participate in anti-religious propaganda," he added. "They had first been under the impression that it was only necessary to go out and tell people that the Bible was wrong in its interpretation of the world, and they expected that religion would soon disappear, but now they have discovered that their agitation has created several enthusiastic young preachers."

Professor Karlgren said that the Russian Orthodox group remaining in the Soviet had changed its attitude toward the government.

"The Church supports Stalin in his fight against the Trotskyites," he said. "It prays for Stalin as defender of Christian Russia, and it thanks God that He protects Stalin. It is my conviction that an agreement will be made with Stalin and the Orthodox Church.

"The Baptists have made great progress and the whole standard of the Orthodox pastors has been raised."

—*The Living Church* (Jan. 12, '38).

Missions Interesting? Yes!

Mary Viola Roberts

Condensed from *The International Journal of Religious Education*

The problem of missionary education in the local church is a serious one. Here is one church which made the happy discovery that missions could be fascinating. The International Journal carries a number of articles in the February issue which would be very helpful for those charged with the responsibility of directing the missionary education of the church.

OF COURSE it couldn't happen now in our progressive schools, but there used to be children who didn't like geography! Also, curiously enough, there are churches that are not interested in missions! In both, something must have been wrong, for one of the most basic of human drives is that of exploration and discovery. People have always been curious to know what lay on the other side of the mountain, and what folk in far off countries looked like. So the world has been explored and travelers have brought back many wondrous tales.

There has never been a time when we knew more about all parts of the world and had at hand such rich material with which to gain an understanding of the lives of those outside our own group. But our churches have not always used this material in a way to arouse interest and enthusiasm in the missionary cause. Consider the ways we have attempted to put missionary education into our schools: one Sunday a month designated as Missionary Sunday; an apologetic plea for offerings on special days of the year; an occasional meeting where a returned missionary would speak to a few of our people. All these ways are effective in their place, but such isolated and detached methods will not result in a missionary-minded church.

One church that realized the importance and need of missionary education decided to present it in a more effective manner. Through the cooperation of all the church school staff, a five weeks' mission study course was planned. The aim selected as a guide was: To erase from the minds of the pupils the unhappy impressions that are sometimes associated with the subject, and to create instead an interest in both home and foreign missions. The plan was to include the entire church school from the beginners to the adult department. For five weeks all the work of the school was to be concentrated on Africa and on the American Negro, the current interdenominational missionary emphases. At the end of the five weeks there would be held an African Palaver

The International Journal of Religious Education is published monthly by the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill.

(a tribal meeting) as the culminating feature of the project. This was to begin with a "feast" and close with a program that would show some of the work that had been accomplished. There would also be on display the results of activities that had developed during the study.

One important factor needed in assuring the success of the project was the enthusiastic cooperation of the church school staff. To get this, the director of religious education presented the idea first at a meeting of the departmental superintendents. Assured of their interest and support, the second step was to enlist the teachers themselves. This was done at departmental meetings where the idea was thoroughly discussed. The pastor allowed time at an official board meeting for the presentation of the plan and the backing of this group was secured. The presidents and members of both the missionary societies also gave hearty approval.

A month before the course was to start, the material to be used was in the hands of the teachers. This gave time for further meetings by departments, where concrete plans of procedure were made. The denominational missionary boards were most cooperative in suggesting materials that could be used and telling where they could be found. As a final step preceding the actual beginning, a general staff meeting was held. This was meant to stimulate the teachers to wholehearted interest and radiant enthusiasm; for it was felt that the interest and enthusiasm of the pupils could be no greater than that of the teachers. The Department of Missionary Education of the denomination cooperated by sending out a member of the staff to counsel with the group and to offer some practical suggestions as to what could be done during the coming five weeks.

The choice of study was a most fortunate one for creating interest. The courses used gave abundant opportunity for imagination and for bringing out the ingenuity of both teachers and pupils. Some of the activities carried on were these: One group made African villages showing the people at work at various occupations. A Christian chapel was built by a class of third grade primary girls. A comparison of American and African superstitions was made by a junior group. A class of intermediate boys built a miniature diamond mine. The young people's chorus spent some time studying Negro spirituals. For their final class session, the senior and adult departments invited a Negro student who was doing graduate work at a nearby university to speak to them on contributions made by the Negroes to our national life. The church was fortunate in having two members who are missionaries in Africa. These missionaries have sent back motion pictures of their work, and on two Sundays these

pictures were viewed with great interest.

The five weeks went by all too quickly. The attendance at church school, instead of falling off as some had prophesied, grew each Sunday. The Palaver was a joy to the more than two hundred persons who attended. The dinner was served by the two missionary societies and was as typically African as it was possible to make it. Nut cups had been made to resemble African huts, and the center-pieces of miniature oases were very attractive. The program was truly a product of the activities that had been carried on: songs by the beginner and primary departments, a comparison of American and African superstitions by the junior department, a radio skit of a trip down the Belgian Congo, adapted by a class of intermediate boys from Janet Miller's *Jungles Preferred,* and a group of Negro spirituals sung by the young people's chorus.

The results? Of course these will never be definitely known, but the children who had always begged to stay at home on Missionary Sunday were the first to arrive each Sunday of the five weeks. Teachers who had been only lukewarm in their interest continued the lessons for a few weeks longer, "because I just could not get done all I wanted to and my class wants to finish." Parents who had shown no interest in either the church school or missions came to the Palaver and expressed their appreciation and interest in all the staff had done. Plans were begun at once to have a similar course the following year covering a longer period of time and using the current missionary emphases for the year.

Missions dull? The pupils and teachers in this church do not think so. They have seen that it is one of the most interesting courses that their church offers them.

The Pageantry of Peace

We give to peace so little chance to grow, compared with war. It seems so dull, an empty space between excitements, because it lacks war's noisier, brighter pageantry. Could it not be made more evident to all that war has not the only right to heroic and colorful existence? There is an art of peace as well as of war, but it requires its own interpreter and its own technique with canvas, paints and brush.

If Peace must live, then it must have a pageantry fully as strong in its emotional appeal as that of War. Its spirit cannot be left to find its way haphazard amongst conflicting claims. Like every other force, its meaning counts among us by the form it takes. It requires its own medium of incarnation, so that it may sometimes occupy our stage with its own drama.

—*The World Observer* (February, '38).

The Missionary Enterprise and the Changing Order

*Samuel McCrea Cavert**

Condensed from *The Foreign Missions Conference Report, 1938*

TEN years ago—or even five—my approach to this question was very different from what it is today. Not different in basic convictions but decidedly different in perspective and emphasis. If the changed outlook were something which had happened merely to myself it would be of slight significance; it is worth bringing into this address only because, as I believe, it is characteristic of a general trend.

I

In the first place, our thinking about the social function of the Church is less sociological and more theological and evangelistic. The reason for this change in emphasis is not far to seek. It is because we live in a very different social environment than we were living in a few years ago. No longer are we able to think in terms of a rosy social idealism which by easy evolutionary stages will usher in something like a Christian world. The contrast is vividly illustrated by the difference in atmosphere between the Stockholm Conference on Christian Life and Work in 1925 and the Oxford Conference on the same subject in 1937. At Stockholm the delegates, with the exception of a few continental Europeans, were sure that in a generation or so war could be abolished, social injustice eliminated, and a kingdom of love and peace established. At Oxford that idealistic mood had yielded to one of tragic realism in the face of the catastrophic storms that were sweeping through the world. At Stockholm the Gospel was interpreted as meaning "Roll up your sleeves, get busy and build a Christian world." Oxford saw that such a message is no "Gospel"—no Good News—at all. Oxford realized that the Church has Good News for men if it can show them that behind their striving there is a Sovereign God who wills a new world and who in Jesus Christ has mediated more than human insight and more than human power for its achievement. We begin to see now that the strength of the Christian social movement is ultimately to be found not in ethics but in Christian doctrine.

For during the years between Stockholm and Oxford great rivals of the Christian conception of Reality, of man and his destiny, have claimed the al-

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legiance of millions. Communism, Fascism and National Socialism have announced new "gospels" which repudiate cardinal truths of the Christian gospel. New gods are being proclaimed—the Absolute State, the Absolute Race, the Absolute Class—as the supreme objects of man's faith and man's loyalty. A new view of man is being preached, of man not as a free spirit created in the image of God for eternal fellowship with him but as the creature of the State, finding his whole fulfilment in the service of earthly ends.

In the face of such an irrepressible conflict the issue is not merely whether the Church can effect certain needed social changes but whether it has a world view capable of standing against the unchristian world views which are now being inculcated with all the ardor of a missionary crusade. The Church can no longer make its plans in terms of the old familiar securities; it is engaged in a life-and-death struggle for the existence of Christianity itself as the truth about man and the universe.

We are driven back, therefore, to rethinking what the Gospel was which triumphed over the Roman Empire. One thing is sure, it was not merely a set of social ideals, however exalted. What then gave the Gospel its power was not just a vision of a new ideal but a revelation of the nature of the ultimately *Real.* Christianity won its victory in a crumbling empire because it was a Gospel about *God,* a God whose will is the final reality in the universe and who has entered into human life for man's redemption.

This means that there is little use in the Church's talking about social programs unless it can show men a social goal which is rooted in the nature of Reality. The world today is a confusing welter of rival programs just because men have no common world-view, no common interpretation of the meaning and end of life—in short, no common theology. The one "social service" of transcendent importance is to lead men into a deeper conviction of the reality of God as Christ has made him known. In spite of the differences between fascism and communism, they are alike in rejecting the Christian conception of God and man. They stand together on one side of the line; Christianity stands on the other side.

II

In the second place, our thinking today is less centered about immediate "practical" reforms and more centered around the development of Christian social attitudes. Not that we are unconcerned with action. Far otherwise. The fulfilment of even our primary task of teaching men to believe in God, in this era of chaos and frustration and suffering, can never be effected by a

proclamation of words alone. It must be a proclamation of deeds. But the great deed is to produce a more socially-minded citizen than secular movements can produce. The Church must demonstrate that its faith in God as revealed in Christ results in a keener sensitiveness to social need, a deeper social passion and a greater spirit of sacrifice for social welfare than any other force in the world. And that is a sobering reflection which must send all Christians to their knees in penitence and self-examination. When we see men daily living on the edge of starvation and in constant economic insecurity, how are we to speak to them of faith in a God of justice and love? When we see men robbed of home and broken in spirit by unemployment, how are we to persuade them that they are free personalities made for noble living as children of God? How?—unless those who are in the Church give unmistakable evidence of having come, through their fellowship with Christ, to identify themselves with his compassion for all mankind and his concern for justice and brotherliness in all human relations.

The Church which is to call men to Christian faith and help them cling to it in spite of all the forces that tend to destroy it must therefore inspire its members to the kind of social attitudes and action which will reveal the Holy Spirit as at work in the world through them. To do this, it must teach Christians "to bear witness to their faith within the existing economic order" in which their lives are set. It must also teach them "to test all economic institutions in the light of their understanding of God's will."

With respect to the present conflict in the Far East, what would it mean to fulfil the first aspect of our duty—that of bearing witness to our faith within the existing order? There is one thing which is too clear to admit of doubt, viz., that Christians have an obligation to be a channel for the love of Christ toward those who suffer most from the conflict. Yet even this elemental task is not yet being discharged in any measure adequate to bear a convincing witness. One wonders what opportunity Christian missions will have in China a decade hence if in the day of China's direst need the Christians of America have not manifested toward the Chinese more of the compassion of Christ.

Beyond this simple but unfulfilled duty toward the Far East lies the Church's larger obligation of stimulating its members to test the whole economic and international order, which has resulted in the present crisis, by the mind of Christ. This means that the Church must stir an active discontent with a situation in which, in a world that has enough material resources for all its inhabitants, any people is

left without its just share; discontent also with a political situation in which any people that feels itself justly entitled to a better share has no way of securing attention to its need except by resort to plunder and violence. One wonders what opportunity Christian missions will have in Japan a decade hence if the record has to remain that the Christians of America were too indifferent to economic justice between nations to do anything to secure a real consideration of Japan's problem.

The illustration which we have just used may also help us to define what we mean when we speak of "social action" by "the Church." It is primarily church members, not the church in its corporate capacity, which must do the *acting.* The Church through its worship and teaching, conducted chiefly by ministers and other professional leaders, must stir the conscience, sensitize the spirit and clarify the goal. But it is Christians in the daily life of the world who alone can effect the needed changes. We merely confuse the issue if we assume that clergymen as clergymen, or missionaries as missionaries, have any competence to decide what concrete means will actually secure the desired objectives.

The Church, however, is not made up of clergymen. Christian laymen of experience—business men, labor leaders, and public administrators, for example—are equally a part of the Church. Let us assume that the layman is as devoted as the minister to the Christian goal, or will become as devoted when he sees what the minister sees. Then let them unite—first in the local parish, then on a community-wide scale, on a national and also on a world scale—in patient study of the ways of reaching their common goal.

III

In the third place, our thought about the social and economic environment is becoming more Church-centered. Instead of thinking vagely about society at large, we are realizing more fully that the Church is *itself* a society and that its supreme opportunity is to be in itself a truly *Christian* society. To bring the churches as they actually *are* nearer to the level of the true Church of Christ is the highest strategy for changing the economic and social environment. As was said at Oxford again and again, "Let the Church be the Church." Let the Church, that is to say, be the kind of community to which the Gospel of Christ necessarily commits it—a community transcending ordinary divisions of nation, race and class — and thereby demonstrate to an unbelieving world that there really is a fellowship in Christ which binds men into a higher unity than the secular world can produce.

In a world of nationalism gone mad, let the Church be the Church. Not merely a national but a supra-national fellowship, conscious of being one Body of

Christ throughout the world. Suppose that the church were really to become that kind of fellowship, would it not thereby be making the greatest of all contributions to international unity?

In a world of racial tension and conflict, let the Church be the Church. Not a Church of Aryans but of men who know that in Christ there is neither Jew nor German, American nor Mongolian, White nor Negro. Nothing else that the Church could ever do for the solving of racial conflict would be even comparable to its actually being itself a supra-racial community.

In a world of growing class-consciousness and strife, let the Church be the Church. Not a one-class institution, as so many of our local churches are, but a fellowship in which superficial social distinctions have disappeared in the presence of the God who is the Creator and Father of all. The one great way for the Church to influence the economic order most deeply would be itself to be truly a supra-class fellowship.

It is the glory of the missionary movement that it has made it possible for the Church to be this kind of a Church—a universal community of men of every nation, race and class. For it is the missionary impulse which has carried the Gospel of Christ around the world and planted the Church of Christ among the most diverse peoples. Now that missions have made such a Church a possibility, it is our task to make it a reality.

Turkey and Religion

The Grand National Assembly made certain amendments to the Constitution of the Turkish Republic on the 5th of February last. Article 2 especially was changed and now reads (in part), "The Turkish State is Republican, Nationalistic, Populist, Laic, Etatist, and Revolutionary!" These six principles are the fundamental planks in the platform of the People's Party.

It is of special interest that the State is declared to be Laic. The term implies that the State does not recognize an official religion, nor does it stand to support any particular religion. In the old Constitution an Article stated that "The Religion of the State is Islam"; this is no longer so; no one now interferes with another's religion, each respects that of the other; in religion as in intellectual and political matters fanaticism has given place to mutual tolerance.

The deputy Bey Nejib Ali, writing in *Ulus,* the official organ of Ankara, warns the Turkish people, however, that freedom of conscience is not a limitless freedom. The State may interfere in certain situations. He says that children under eighteen may in foreign schools be subjected to a kind of spiritual compulsion in religion, and this in fact has happened and cannot be tolerated. But after passing the age of eighteen every individual is free to choose his religion, provided this does not disturb the social order. "The State is Laic, and everyone can think and believe as he likes, but the young must not be dragged into Catholicism, and thereby a culture foreign to our thought and feeling be permitted to spring up in the midst of the Turkish people."

—*World Dominion News.*

A Chinese Christian Addresses Japanese Students

Y. T. Wu

From *The Japanese Student Bulletin*

Dr. Wu, Editor of the Association Press, Shanghai, a distinguished Chinese Christian leader, was one of the speakers at the Second Eastern Conference of the Japanese Christian Students' Associations in North America.

WE MUST remember as we are gathered here that all of us are sinners, all of us. But we must also remember that we are all sons of God. Of whatever race, or creed, we are the sons of God. We must not forget this.

It grieves me very much to speak of the terrible conflict in the Far East and I hate to speak of it. But it would indeed be very unreal if we try to cover up what is going on there. Every time we open a newspaper it hits us right in the eye and we are disturbed, all of us. Sometimes we cannot study, we cannot think. Indeed it is in our mind and we need must speak of it. But when we do speak of it we must do so as Christians, without hatred, without bitterness.

Hundreds of thousands are dying in China. Both Japanese and Chinese. The hospitals are full of innocent ones, women and children, the least responsible for the conflict. In Japan thousands of women are welcoming their husbands and sons back, but not the men they send away but dust and bone in a bronze cask. Our hearts are heavy, full of sadness at the suffering on both sides.

Sin is the cause of this conflict. Social, individual, political sins are the causes. For 25 years the Chinese have been warring among each other. And for 25 years corruption, carelessness, selfishness, lawlessness have been the characteristics of the Chinese. The Chinese have sinned. They have always placed themselves before their country and now they must pay the penalty. The Japanese too have sinned. It is their militarists that have grievously sinned. With their flag of imperialism they have marched forward, that is their sin. I have resolved in my heart that I will fight imperialism to the end. This is our common enemy. Both of us, Japanese and Chinese must fight this scourge.

But in spite of the conflict now being waged, I am looking forward to the fate of China. I am distressed at the condition of China with her manifold sins but I am convinced that China will emerge from this baptism of fire a New China. History has proven the surviving strength of the Chinese; we have the will to survive; our morale is high.

The Japanese Student Bulletin is published bi-monthly by the Japanese Students' Christian Association in North America, at 347 Madison Avenue, New York.
(December, 1937)

It is inevitable that imperialism will collapse. The empires of Greece, Rome, Spain have been rent asunder and the moral forces have always been vindicated. Imperialism is contrary to the will of God and it must and will go.

I am also looking forward to the future of the Japanese. The true greatness of the Japanese people will be shown in the future. I have made numerous visits to Japan and I know the genius of the Japanese race. Her true greatness will be achieved not through war but when a new page is turned in her history.

The future looks bright for us, Japan and China. We are two nations, mutually interdependent, one upon the other. Our power will come from the cooperation as two great sister nations. Peace and cooperation are essential to our well being. But we must all of us work for this end. The Bible says, "bear ye one another's burdens." The "burden" may be too heavy for each of us, but by moving in the spirit of Christ and sharing our mutual "burdens" Japan and China will achieve peace.

Japanese Citizens Collect $2,000 for "Panay" Victims

Into the Tokyo office of United States Ambassador Joseph C. Grew walked a company of bowing Japanese recently, to present a purse of money, most of it collected in copper sen from the Japanese "man on the street." At the head of the group that waited upon the ambassador were the editors of the newspapers *Nichi* and *Mainichi*, under whose auspices the fund was raised. Mr. Grew voiced his appreciation of the "apparent sincerity of feeling" in which the gift was offered, but he added: "It is the belief of the American Government that American nationals should not receive nor take direct benefit from sums of money thus offered. It is my expectation that shortly a prominent Japanese will constitute himself recipient for the gifts which the Japanese offer in evidence of their feeling, to be devoted to something in Japan that will testify to the good will between the two countries." One of the chief exponents of that good will, Toyohiko Kagawa, living on the level of actual needs, could well use the money for his Christian enterprises among Japanese workers and farmers. The income that the Japanese leader derives from the sale of his more than forty books has fallen off considerably, as a result of the present trouble in the Far East. His own heartache is described in this quotation: "This is not Kagawa standing here. It is but his shadow. The real Kagawa is over there in China with suffering mothers and mutilated children." Returning the gift of $2,000 to the Japanese, to be spent by Kagawa in Christian service, would be more than a generous gesture from a Christian nation.

Christian Advocate.

Prayer In These Times

A Hindu Comment on the Y.M.C.A. Week of Prayer

Sesha Iyengar

From *The Bharata Dharma,* a Magazine of Liberal Hinduism

THE Y.M.C.A. and the Y.W.C.A. have given a timely lead to the country in organizing the Week of Prayer. This is a matter for congratulation. People are getting to be ashamed of prayer and to be apologetic about it. We feel that we are so well able to take care of ourselves that we do not need prayer to help us. The impact of modern science and the growth of rationalistic knowledge has in some instances undermined the faith on which prayer is based, though as a matter of fact just the contrary ought to be the case. The expansion of knowledge in the previous and present centuries may be said to be the direct answer to our prayers in the past. Far from contradicting the experience of prayer it has justified its effectiveness. The discoveries of modern science have deepened the sense of mystery of the Universe and left intact the foundations of faith in the existence of a God of infinite intelligence and love. In some sense there is more need for prayer at the present day than at any other time in the past. Humanity has entered upon a sphere of larger responsibilities which larger knowledge and capacity naturally entail. If there is a breakdown in the realization and discharge of those responsibilities, the occasion is not one for despair or for renunciation of those responsibilities, but for praying for greater strength to be protected from temptation and for deliverance from the new evils which for the first time are recognized as such.

This remarkable article on prayer, by the editor of a liberal Hindu journal was reproduced in "Young Men of India," the organ of the Indian Y.M.C.A., published in Calcutta, (Jan. 1938) to which magazine "World Christianity" is indebted for the privilege of reproducing it here.

Looking at the world around us today, it is impossible not to be struck by the fact that we are witnessing a great spiritual upheaval. In its origins and in its objectives the conflicts among the peoples of the world are more conflicts of ideals than of persons. These ideals themselves are ultimately traceable and have been claimed as those that are most conducive to the welfare of humanity. We have transcended the age when it was possible to deal devastation and death among whole nations for the satisfaction of the ambition and the spite of kings. We are learning to look upon war with abhorrence. We are learning to

transplant individual ethics into the relationship between groups, an attempt that till recently was abandoned as impossible. The gain that has been made in this direction must be measured not by the aggressive wars of Italy and Japan and in Spain but by the almost unanimous world opinion against these wars, by the earnest and successful attempts to isolate them and reduce the incidence of possible cruelty, by the frank and courageous denunciations of savagery, and by the heroic attempt to enforce the sanction behind the League Covenant. When we look at the position as it is and as it was a century ago, the occasion is one for humble thankfulness that the world is growing in stature and in wisdom, that it has been possible to achieve the recognition in principle of the brotherhood of nations and of the desirability of all nations living together happily in this world through mutual cooperation.

This gratification is undoubtedly chastened by the sad reminder that for one reason or other it has not been possible to give effect to it in those cases where it has been put to the test. But the occasion is one not for despair or for cynicism or for abandonment of the principles themselves, but for collective contrition, and for prayer for strength for ourselves and others to carry out the increased responsibilities which a fuller understanding of the Will of God has imposed upon us. Never was there a time in the history of the world which has witnessed what we are witnessing today, the sight of the whole world being drawn together in bonds of intimacy, understanding and sympathy. If that understanding and sympathy have not given to us all the high expectations that were entertained by those who saw the first visions of its possibilities, it is merely that our prayers have not been adequate and that we are impatient in our expectations.

The times we are living in are more a vindication of prayer than its refutation. Now, as before, and in all religions and by the faithful of all creeds, it is accepted as an established result of spiritual experience that he that feareth Him and worketh righteousness is accepted with Him. There are more individual experiments with faith and prayer, more confirmation of the validity of the truths on which faith is based in individual experience, than at any time in the past. Now as before, the urge towards God operates on all those who feel weary and heavily laden. Now as before the problems of the world continue to be a puzzle and to call for faith in a personal God. The prospect of realizing a happier time for all men upon earth which the machine age has brought to the world, is a justification of our faith in the coming of the Kingdom of God, though it has driven home the lesson that material comfort as the ultimate objective of human effort is a delusion and a snare.

The Liberal Attitude In Religion

From *Hyde Park Baptist News*

Dr. Shirley Jackson Case

The opening decades of the present century witnessed a vigorous growth of the liberal spirit within Christianity. The rigidity of older creedal and ecclesiastical controls was extensively relaxed. As individual differences were more generously tolerated, cooperative endeavors on behalf of the universal Christian enterprise multiplied. An ecumenical temper began to take form. But the narrower loyalties and convictions of former times, when stretched to cover a wider range of interests, often became dangerously attenuated. Herein lies a real peril that today prompts some well-meaning critics to denounce liberalism. They condemn its alleged lack of positive convictions and its failure to enforce authoritative teaching and action.

Current assaults on liberalism stem mainly from the religious situation in post-war Europe. Communism in Russia and Naziism in Germany are the two most alarming specters that loom on the Christian horizon. Both movements are thoroughly dogmatic. They glorify creeds and impose regimentation upon all forms of individual liberty. In the attempt to meet these foes some present-day Christian thinkers have been stampeded into the authoritarian camp. They see no way to resist the enemy without adopting his tactics. They would render Christianity immune by a fresh inoculation of the authoritarian virus.

To others of us the proposed remedy seems quite as dangerous as the disease. We still have faith in the healing virtues of the liberal attitude. While liberalism has its shortcomings, they are only incidental to its real vitality. One might say of it, as of Paul, that in its apparent weakness lies its indomitable strength. It is motivated by at least one unshakable conviction, namely, that a tyrannical dominance by either church or state over the individual's conscience cuts the very nerve of all genuine religion. Spiritual ideals can be healthfully maintained only as they are nourished from within the sanctuary of one's own personality.

It is not surprising that in times of great stress we should become distrustful of the tolerant and slow educational processes by which liberalism seeks to accomplish results. To implement for righteousness the democratic will calls for far more strenuous and enduring effort than does blind submission to dictatorial powers of a creed or an institution. But the liberal believes that even God chooses to tutor rather than drive mankind in the ways of virtue. An ancient philosopher, when asked what his pupils learned from him, replied: "To do of their own accord what they might be compelled to do by law." This is also the ideal that the religious liberal is striving to realize. To enlighten the con-

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(Feb. 11, 1938)

sciences of men, to instil in them loyalty to the noblest ideals, to persuade them to heed the "still small voice" within, are efforts that demand unusual powers of endurance when the whirlwind is raging, the lightnings flashing and the earthquake shaking the very foundations of civilization. But for the liberal Christian, superimposed compulsion of any sort in religion is at best only a temporary expedient. Permanence is insured only by a process of inner regeneration. What man is at heart is what he really is, and a robust religious life cannot be ultimately realized under the lash of an external authority.

Isn't War Romantic?

The thermometer is below freezing point, and there are no fires in the hospital, my office, or study yet. War economy!

A few nights ago, after I had returned to bed, a telephone message came requesting that we send a doctor and six nurses at once out to the East Suburb to attend the wounded who had arrived that day.

At the Police Station a guide was secured. It was a case of seeking for the wounded. They were in half tumbled down houses, sheds, outhouses, fronts and backs of shops, up in lofts: all lying on straw on the earthen floors. The sights we saw that night can never be effaced from our memory. Many had not had their dressings changed for two weeks. In some cases their garments had to be cut away. So many were crying out for water, and their cries had fallen on deaf ears till we came along. Morphia was a blessing that night.

In only two rooms did we find illumination, and that only from two candles. We had to do all the dressings by light from our own flashlamps. We returned to hospital only after all our dressings were exhausted.

—*Letter from a Baptist Medical Missionary in China.*

The World Against the Church

When you are in a mood to complain about the achievements of the church, stop to consider for a moment the forces bulwarked against it and contemplate the vast resources these opposing forces have to draw upon. The billions spent on war preparations, booze, gambling, vice and crime is not just wasted money, it is more,—it is money invested in the undermining of society and the destruction of character. It is the most active invested capital imaginable and is working day and night in the annihilation of what is good and useful in personality. Facing these corrosive powers stands the Christian ministry so meagerly supported that without a spirit of personal sacrifice little could be accomplished . . . charged with the responsibility of shaping the moral molds of growing youth the world over and combating the insidious onslaughts of organized and highly financed evil.

Consider not how little the church has accomplished, but consider how much it has accomplished with so little!

—*Advance* (January, 1938).

A Service for Meditation and Prayer In A Perilous Time

Arranged by Daniel J. Fleming

Many a private letter, as well as more public statements from the Far East, humble us with their lofty expressions of Christian attitudes in a time of trial and stress. There are obvious reasons why it has not been possible to include many from Japan. We cannot but be stimulated to search our own hearts by the witness of our Christian brethren from across the seas. This service was prepared by Professor Fleming for use in the chapel at Union Theological Seminary.

I

Let the words of S. C. Leung, General Secretary of the National Christian Council of Y. M. C. A.'s in China, suggest the confessions and aspirations of our opening prayer:

"O God our Father, teach us to pray at this time for our countries China, Korea and Japan, for our statesmen and soldiers and people, for all who have control of policy and for all who are leaders in the making of public opinion. Grant a new spirit in us that in the midst of these national exasperations our search for the truth may be more earnest than our desire to guard our rights or establish our national prestige. Give unto us a greater reverence for facts and a greater horror of lies and misleading propaganda: and so stir up in us the spirit of our Saviour that each may see clearly in his neighbour and enemy what it is which makest Thy love to abound towards him.

"We confess our sins as a nation and as a society. We have had the pride which claimed much from others and was less concerned with its moral weakness. We have not set first things first, but rather would have all things added unto us now; and then we have deceived ourselves that there was a rule of God's righteousness in our hearts. Strengthen in us, All-Father, the sincerity of our penitence, and help us to be faithful to our dear country and her great traditions.

"Grant unto us peace in our time, not the peace of bullies who have crushed down all opposition to their wishes, not the peace of cunning politicians who have lied their way to an empty success, not the peace of slaves who have lost their souls; but the peace of free men who have cleansed their hearts by honest requital for wrongs they have done and who seek to build Thy Kingdom of love and righteousness with labour and sacrifice and brotherly cooperation between men and states.

"And this we pray through Jesus Christ our Lord. Amen."

II. Scripture

"Lord, lay not this sin to their charge" (Acts 7:60).

"Father, forgive them; for they know not what they do" (Luke 23:34).

"Love your enemies, do good to them that hate you" (Luke 6:27).

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

"Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." (1 Cor. 13:7).

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself" (Mark 12:30, 31).

III. Attitude to Enemies

A Chinese pastor:—"This is no time for the church to denounce the enemy and so increase the tide of hate that is arising. Instead of looking at the enemy we should look at ourselves and see what has brought this calamity upon us."

T. Z. Koo:—"I beg of you, do not give way to hatred of Japan. Here Christ is our example. He opposed wrong-doing, but he could not permit hatred of the wrongdoer."

The following are extracts from letters of missionaries to China: "Prayer is constantly offered for the Christians and the people of Japan, and I have yet to hear of any wishing for revenge, only that the country may remain Chinese and not under Japanese rule." "We pray for Japan, too, and hope that none may entertain any hatred for that country. So far here, I have not heard a word in any of the services of which a Christian need be ashamed. It is inspiring to me to see the attitude that General and Madame Chiang take in their public utterances, no recriminations, no exaggerated charges against anyone, only a statement of our own position and ideals and objective. I think it is the most Christian position that has been taken in any war."

A missionary to Japan: "We are constantly judging Japan in the light of a Christian inheritance although neither their leaders nor the people, themselves, as a whole make any pretence of being Christian.

LET US PRAY that the Holy Spirit may lead us into a deeper understanding of forgiveness, and that in personal, corporate and national situations we may learn from our Master how in all sincerity and reality to love those who despitefully use us, even as Jesus prayed for those who crucified him.

IV. Identification with Those Who Suffer

From letters by missionaries to China: "We all feel privileged to be here. One just wishes one could be a really big person for the challenge that confronts us this year, and could at the same time be twenty people."

"Of course, we deserve no credit at all for staying here; it were far harder to leave than to stay on."

It is reported that recently at one of Kagawa's meetings he stood silent for a long time with bowed head and when he spoke he said, "This is not Kagawa standing here. It is but his shadow. The real Kagawa is over there in China with the suffering mothers and children mutilated and made homeless by the war."

LET US PRAY that we may be more able to identify ourselves with the many who suffer in these days of unrest in this and in other lands.

V. Our Need of Courage

A Japanese soldier in Tokyo: "I dare not send my Chinese friends a letter full of my ancient love. It would mean the firing squad."

A Christian Japanese, Member of Parliament: "I must die for the truth of Christianity."

A Japanese pastor preached in his home and used the word "peace." His room was entered at night and ransacked. He was arrested the next day and put in a regiment for special training.

LET US PRAY, that, in the small or larger times of testing that may come we and others may have courage to give sincere and forthright witness.

VI. The Need of Truly Sensing God's Will and Purpose

A young Chinese student writes:—"You see I had great hopes and plans and everything ready for entering the University. But the war has broken my plans all to pieces. You can see how this war will raise a great testing struggle in the faith of all the Chinese Christian youths who are waiting to see how God is working His purpose out, and fulfilling His promise to help the righteous and the poor and the weak, and to see how useful the

Christian teaching about Peace will be to the present condition."

LET US PRAY that we and others may so seek to discover God's will from day to day that we and they may be the more able to interpret the significance of contemporary history, whether in times of triumph, or of crushing catastrophe when souls are sad unto despair wondering whether God be yet alive and whether Christian ideals be still altogether trustworthy.

VII. The Church Universal

The Bengal Christian Convention, assembled in Calcutta, cabled to Shanghai two words conveying a wealth of meaning—"Prayerful sympathy."

The Student Christian Movements of the Far East including those in Japan and in China, have joined with the college students of North America in sponsoring a Far Eastern Student Emergency Fund for aiding needy students irrespective of nationality as proof of the unshattered solidarity of Christian students around the world transcending all barriers of nation and race.

The Japanese Students' Christian Association of North America:—"We are deeply impressed and appreciative of the cooperative attitude of some of the Chinese Christian leaders, and we shall endeavor to strengthen the bond of Christian fellowship despite the pressing present adversities."

A Chinese Christian:—"I am a loyal Chinese and I hate the policy which Japan is carrying out in China with all my soul, but I shall go on working for Christian brotherhood between our people."

A Chinese pastor:—"The Japanese bombed us over seventy times up to date, yet the Christians here are still praying for them. I think the Japanese Christians must pray for us, too. The only solution of the present crisis is to unite all peace-minded people into one force and to put an end to war."

A committee of the Conference of British Missionary Societies cabled, in part:—"And yet, although the wrongs of warfare seem grievous and irreparable, this is the very time to maintain the vision of a united, world-wide Church, proof against all the bitter, divisive forces of the world. This Church must surely be the object of our highest loyalty—more commanding than race or empire. So we pray that at this hour the Church may become a center of hope and reconciliation big enough in love and courage to begin even now the task of healing the wounds of the Far East and building of a new world."

LET US IN MEDITATION sense for ourselves the reality of the Ecumenical Church; and pray that every fitting opportunity be taken by us and others to manifest the existence of the World Christian Community.

VIII. Intercession

LET US JOIN IN INTERCESSION:—

For our fellow Christians in China and Japan who are confronted by suffering and by temptations subtle and powerful, that they may be led and strengthened by the Holy Spirit, and may be guided to find the right course for them as Christians to pursue.

Let us in all personal and national humility pray for the rulers and the leaders of the people of Japan and China that they, along with all other nations, may find a basis of good will, of mutual respect, and of mutual helpfulness.

IX. Prayer for Mercy and Grace

IN UNISON let us join in the following prayer (sent out by the Federal Council of Churches of Christ in America.)

Almighty God, our Father, from whom every family in heaven and earth is named, hear our prayer for Thy children in other lands who live in the midst of conflict and death, who

are wounded in spirit or in body by man's inhumanity to man. Have mercy upon them and sustain them in their dark hour of trial and temptation. Forgive us our indolence and faithlessness in not teaching the nations a better way than strife. Purge our own hearts of racial and national antipathies.

O God of love, draw us all so close unto Thyself that we may be enabled by Thy Grace to bless our enemies, to put away all malice, and to subdue the hateful promptings of evil. So may our fellowship within Thy Church endure in spite of distance, falsehood and bloodshed.

Gather us together with all our Christian brothers of every tongue and nation beneath the Cross of Christ that in humility we may learn of Him how to serve Thee in healing the wounds of a stricken world. May Thy wisdom guide us. May Thy power sustain us. And may Thy love keep us ever. Amen.

Do Christians Care

"How much do Christians care about the sufferings of mankind? Is there any great sorrow among church members because the program of missions has had to be cut down? If Christians really cared for those in missionary lands, there would be sufficient financial support to enable the mission boards to strengthen rather than to weaken their programs."

International Journal of Religious Education.

Unfinished Business of the Church

When a Church loses its soul there is no longer any good reason why it should go on living. When men and women can no longer bring their burdens to the door of the Church, that door might just as well remain closed, for there is no longer any good religious reason for its remaining open.

Every local church like your own is faced with the "unfinished business of being Christian," unfinished because it *is* never finished, because it *can* never be finished. Because the business of being Christian requires a continuing alertness and concern toward our neighbor's trials and burdens. It requires a tireless, working love of people.

Many books have been written to describe what the church is, but nothing describes it much better than a single phrase which someone coined. The church is a circle of intimacy. It is a fellowship in which the understanding heart and the helping hand are continuously at work. A church never more clearly exemplifies the spirit of Jesus than when it is a communion in which we share our mutual joys and "our mutual burdens bear."

—*The Christian Register.*

Our Own Untouchables?

"Any real solution of race relations requires that each nation face its own problems. Before we in America can tell other nations what to do we must confront our own distressing situation. It is not an easy thing for a nation like the United States to assimilate so many foreign-born when some insist on maintaining too close a connection with their native lands. We must remember, however, that each national group has made a lasting contribution to our composite civilization. The churches can do much to interpret that contribution and make it an integral part of the community life. They can also do much to prevent unfair and unjust treatment of foreign groups in every section of our country. National political blocs under unscrupulous leadership, the housing of poor foreigners in dirty tenements, and the contemptuous attitude toward other races are things for which the churches must bear a share of responsibility."

"Not a little of the spiritual, moral and structural weakness of the Church today can be traced to its uncertainty in the past on questions of fundamental human rights involved in race relations. Some of the divisions in the major denominations grew out of differences over this issue. In these critical days when problems of our rapidly changing world are making history, churchmen cannot compromise on these basic human issues and retain their full power either to speak for Christ or to help a distressed world."—*Federal Council Bulletin.*

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The Readers' Page

Occasionally the editor gets a letter of comment upon some article or on the general policy of the magazine which he would like to share with his readers. Obviously the limits of space and the infrequency of publication make it necessary to exercise a high degree of selectivity in publishing these. With this number, however, a brief section is set aside for this purpose and will from time to time appear in future issues. Correspondence is warmly welcomed from readers who believe they have something of importance to contribute. Only the more provocative type of comment is likely to "make the page." The first comment is from a foreign missionary who spent fourteen years in India. She objects strongly to the name *World Christianity* because she thinks it likely to antagonize peoples of other religions: "If you were a devout Hindu or Mohammedan or Buddhist, wouldn't the very title *World Christianity* put sufficient fear and distrust and antagonism into your heart so that you would resent Christian missions and missionaries?" she writes.

Her major comment is on "Saints Mohammed and Gandhi."

Sir:

I liked very much the article "Saint Mohammed" in your Fourth Quarter 1937. I do not see why you and the editor of *The Moslem World* should "pussy-foot" on it. Its quoted section is a beautiful appeal for understanding from a heart aching to let distrust go so that it can receive Jesus, and the closing paragraphs give us the interpreted general situation. The appeal is typical of Moslems. Protestants, of course, do not "canonize" anybody, but surely few saints in the Catholic church are worthy to be placed above Mohammed. Moslems tell us that Mohammed was the first Protestant—and I know of no case of a loftier adherence to the purity of God than Mohammed's reasons for refusing to take up the corrupt form of Christianity that he knew.

In a dozen years mingling with Moslems I believe I am safe in saying that I never met one who did not have more reverence for Jesus than the average Christian has—and they deplore Christianity's lack of reverence. I myself have always had a deep respect for the Mohammedan religion and for its great founder, which fact I have never troubled to conceal. As a result Moslems came to me to talk about Jesus.

"Why don't you go to Rev. X——?", I would ask them, for I was really not in Moslem work.

"He doesn't want to talk to us unless we say we want to become Christians. We don't know whether we do or not. We want to understand and after praying over it we want to do what God's Spirit leads us to do."

That was exactly what I wanted, too, and if Christianity will take off its high-pressure approach that is exactly what will happen.

You say Mr. Gandhi's attitude toward missionary activity is known to most of the readers of World Christianity. I venture to say that it is known only superficially. Mr. Mathew knows it with his head, but hardly, I think, with his heart. Hinduism's social wrongs make it difficult for us really to see what Mr. Gandhi and other Hindu reformers want, but the fact that they are giving their lives to right these wrongs should make us willing to understand. Briefly their stand seems to me to be: The Spirit of Truth binds together all devout followers of God in all religions. Those who are already ONE by the indwelling Spirit of God cannot be made more ONE by changing religions. Proselyting destroys inter-religious spiritual unity by placing the emphasis on external forms. Therefore proselyting is spiritually harmful both

to those who do it and to those about them.

Mr. Gandhi overestimates the extent of proselytization; he misunderstands what the real aim of missions is; he is sharp; he is extreme; but we have made him so by hurting him.

We are aggressive; we are forever defending ourselves and our religion. We are still in the stage of cutting off the ears of the servants of various high prests, whereas the only thing of importance is that Jesus be lifted up in our lives. The world is pleading to be allowed to know Jesus and we are bent on making them listen while we argue his "case" as against theirs.

I myself see far less difference today between Hindus, Moslems and Christians than I saw twenty years ago between Baptists, Presbyterians and Methodists. There is no one in the world but would be helped by knowing Jesus; our business as Christians is to carry God's message of love to every creature—but we are playing on the outskirts of that matchless love until we learn to reverence its manifestations toward the followers of other religions both through the beauty and truth of their great scriptures and through the working of His Spirit in their lives.

Mabel E. Simpson,
Ingomar, Mont.

Anti-Semitism in Mexico

Unfortunately anti-Semitism sweeping across the earth has reached here. The Senate has asked for a list of all Jews in Mexico, their status under Mexican law, and the capital they have in the country. A bill has been introduced to exclude "foreigners" from all small industries. And by "foreigners" is meant Jews. The rising strength of anti-Jewish feeling is intimated in that in admitting refugees from Nazi Germany, the Mexican Government limited the total to 300. Not one of them was a Jew.—*Missions* (Feb. 1938).

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CORRECTION: Our apologies to Miss Frances E. Roberds author of *Moslem Women in North Africa* in the January issue whose name appeared as Francis E. Roberts.

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Book Reviews

ENDS AND MEANS, *by Aldous Huxley.* Harper and Brothers, New York and London, 1937. Pp. 386.

It may be said at once that, in the opinion of your reviewer, *Ends and Means* is a book that no person intersted in the affairs of the contemporary world can afford to neglect. Possibly, in the long run, it may not be rated a great book. But if civilization manages to survive the effects of the selfish irresponsibility which is now dragging it into the mud it is certain that men of the future will count the publication of such a book by such a man as Huxley an historical event of real importance.

The book is astonishing, in the first place, by reason of its erudition. The author contemplates a vast range of facts and ideas. The book is an encyclopedia of influential modern ideas concerning the nature of man, society and God. Beyond this it is a survey of moral and religious ideas from the Heidelberg man to Hitler. The author is quite as much at home among the abstract ideas of philosophy and scientific theory as in the realm of folklore or diplomacy. Nothing significant escapes him.

Another astonishing feature of the work is the synthetic power which it exhibits. It is no small task to have assembled the materials which compose the substance of the book; it is a feat to have organized them in such fashion that the argument has unity, movement, direction. If, at times, the ideas presented seem to be merely juxtaposed without directly implying one another the reader will find small cause for complaint, since he cannot well expect the author to be superhuman.

Huxley expressly sets out to inquire what the wisest and best of men, in all times and places, have taught us about the self and society. All of them, he finds, have sponsored the concept of the "non-attached" man—non-attached, that is, to the things that ordinarily keep men earth-bound. The ideal human recognizes a reality greater than any finite self and to this he yields allegiance. Without such attachment to the ideal, man cannot transcend the life of selfishness and narrowly utilitarian ends. Here Huxley emphasizes the orientation of the will towards higher values and the subordination of the intellect to the moral will.

In Religion our author rejects the "personal" God of modern Christianity, on the ground that it is an all too human representation of the Divine. Rather he asserts the mystic vision of a God impersonal, standing above the concerns of a self-centered world. A "personal" God is too likely to be interpreted as a being who approves the desires and blesses the selfishness of particular men at particular times and places. Thus while the world is not meaningless, as is taught by the fashionable "philosophy" of our day, neither are its meanings the wish-thinkings of finite men.

Huxley's test of truth is pragmatic. The life of devotion to a transcendent ideal will "work" for the individual and for society. Nothing else will. The book illustrates the method by which one may be an idealist and yet remain "tough-minded."

D. T. HOWARD

THE MISSIONARY EDUCATION OF ADULTS, *by John Leslie Lobingier.* Missionary Education Movement, New York, 1937, $1.00.

Any kind of adult education in the church these days is faced with difficulty. It would seem to require considerable faith that it is possible to educate adults in wholesomely sound missionary attitudes toward life, and concerning their missionary responsibilities and opportunities at home and abroad. But John Leslie Lobingier, the

author of this small volume of 181 pages, believes that it can be done, and that it should be. And the stimulating plans suggested amply support this thesis.

Dr. Lobingier writes out of a rich experience as pastor of a church, minister of education in a local church, and for more than ten years a national Secretary of Missionary Education in one of our leading denominations.

The author approaches the missionary education of adults not from the standpoint of propaganda and money-raising, but as something that is so essential to one's faith that without it a full-rounded and rich Christian experience is impossible. He avoids the position that those who have no interest in missions are not Christian. The Chistian education of individuals differs, as do their degrees of progress in Christian living, in points of view and mind-sets. But he points out that it is not wholesome that there should be a difference in the basic conception of Christianity such as frequently exists between those who believe in the Christian mission and those who do not. "Even some . . . leaders see no inconsistency between a profession of faith in Jesus' way of life and the setting up of barriers beyond which they feel no compulsion to manifest a spirit of fellowship,"—nor any responsibility for war, class strife, pagan competition or race conflict.

On the other hand, "Some feel that Christianity is not fulfilling its purpose unless Christian people strive to have a part in meeting human need. They believe that it is in the very nature of Christianity to reach out beyond man-made barriers to extend the practice of fellowship, and that this fellowship should know no bounds of race or class or geography. . . . Christianity would cease to be Christianity and become something else if it were not outreaching, all-inclusive, world-wide in its scope. . . . The essence of Christian missions is a sense of mission, which prompts us to do something about the religion we profess."

Dr. Lobingier looks upon missionary education as an integral part of the whole process of religious education; a part, however, which needs to be lifted up for special and intensified emphasis, to secure for its broadening Christian values an adequate impact upon character formation.

The methods by which this may be achieved in the field of adult church life are richly discussed in the chapters of the book under such headings as, enriching experience, study classes, reading, drama, visual education, money and its place in the life of the Christian and the church, the missionary education of men, the missionary education of women, younger adults, the pastor and the central missionary committee of the church, and testing our progress in missionary understanding and attitudes.

Altogether this is a significant volume. One could wish that its discussion of the missionary education of men might have been fuller. But enough is said on that subject to give any church some handles to take hold of, and to invite local initiative and experimentation. The volume is strong in its suggestion of resource materials for both leadership training and ordinary class use. The writer knows the local church and his plan-suggestions are practical. Within the first thirty pages an alert mind will discover enough vital missionary educational ideas to run the average church for a year.

CORLISS P. HARGRAVES

THE WAR AGAINST GOD, *by Sidney Dark and R. S. Essex.* The Abingdon Press, New York, 1938, 301 Pages, $2.00.

Even a very superficial view of the Christian world at the present moment is likely to convince the observer that all is not well. The old, easy complacency with which the Christian thought of the inevitable march of Christianity across the world has begun to be dissipated. Certainly no one

who reads this book can continue to be complacent about the outlook toward a Christian world order.

There has, of course, been opposition to Christianity and to other particular religions at many periods in the world's history. This century, however, is witnessing something relatively new: namely, not mere opposition to Christianity, but to religion itself. In almost every corner of the world are to be found anti-religious movements of greater or less strength which have the avowed purpose of destroying, not a given religion, but religion itself. It is the story of the growth of this movement which the authors of the volume under review attempt to tell. Their rather dramatic title, meant perhaps to stab people awake, does not quite describe the movement everywhere, but it does serve to call vividly to the attention of the church of today the wide extent of the organized onslaught upon religion. Quite as frequently the story as told herein is not the story of the fight against God, but the fight against the organized church, which may be quite another matter.

The authors begin with a survey of unbelief from Job to Machiavelli, and from Luther to Comte. They sketch briefly the story of polite and popular unbelief in which are seen the effects of certain writings such as Leben Jesu by Strauss, and Renan's Vie de Jesus, such magazines as the Freethinker, writings of Carl Marx, Lenin, and Nietzche's Will to Power. The remainder of the book is the present day story of unbelief, or challenge to the existing orthodoxies in Russia, Germany, Turkey, Mexico, Spain, and England. It is an interesting and compelling story, based for the most part upon well-recognized documents out of the countries under discussion. One of the weaknesses of the book, however, from the standpoint of careful scholarship, is the lack of any adequate documentation for many of the statements made; page references are almost never given, so that any check upon the authors would be exceedingly difficult to make. Particularly with reference to the Mexican situation, dependence is upon rather too narrow a basis, chiefly indeed, upon the book of Dr. McFarland. The number of inaccuracies readily found indicates a lack of rigorously careful study on the part of the authors.

Nevertheless, on the whole, the book does present a sweeping and comprehensive picture of the war on religion, which ought to be very widely read and deeply pondered by those who care about religion, and particularly about Christianity. Why are men everywhere turning against religion and against Christianity? It may be safely said that they are acting not without some profound justification. The sooner the church discovers what the roots of the difficulty are and sets about redressing the balance, the better are its chances not only of survival but of ultimate success in its program of building the kingdom of God. On the whole, the picture is dark. Some sections of the world will undoubtedly be reclaimed to religion only with very great difficulty, if at all, but there is yet time in some other countries for religion to come to terms with humanity's needs and to take the place of leadership in the satisfaction of those needs. Unless this is done it is difficult to see how the church can even survive.

Charles S. Braden

The Folklore of Capitalism *by Thurman W. Arnold.* Yale University Press, 1937, $3.00.

This volume, written by a Yale law school professor, is one of the most devastating pieces of debunking analysis furnished by the realistic writers of our time. It is not cheap, egoistic, market-seeking debunking but solid scholarship with a fearless courage in facing the implications of its analysis. As a treatise in social psychology it may prove to be epochal. It takes social organization apart and shows how the wheels do, or do not, go round; and it is hardest on the in-

tellectuals who think logic and solid argument and the presentation of "the facts in the case" rule social action, sustain our institutions and creeds or reform them when they need it.

The author finds that organization, rather than ideas or ideals, rules. Thus the practical politician, even the ward heeler, may do more for social reform than the idealist or the dialectical reformer. Thus, too, the organization backed with wealth, tradition, respectability and an imposing body of folk-lore may withstand for a long time the logical attacks of the intellectual who sees all its tyranies and exposes them without mercy. The social structure is so strong and its going ways so unbreakable that when Marxians win elections they never change the courses of national action.

An organization begets a character or a kind of personality and its members come to subject their own to its personality; the result is that it continues even though its personnel changes and withstands even great changes in society; it builds up a folk-lore that only wicked innovators and heretics and "reds" dare to question. Debate before the public rarely convinces opponents; it serves to unite and emotionalize into a fighting unit its own partisans. The organization, like the creed, may remain long after that which gave it being has ceased to serve any useful purpose.

The conflict over suggested change brings a great body of literary learning into being which, like systems of theology, disappears after reform has won. In the end the idealists and intellectuals may win but not by their dialectic convincing their own generation; the winner is the practical reformer who meets deeply felt human need, symbolizes in himself the affirmations of reforms that meet the need, bends to politic necessities in order to succeed, bears the stigma of "politician," "Mr. facing both ways," "hypocrite," etc., from both his privileged opponents and the idealists but gets the thing done; thus Roosevelt will probably win with his New Deal.

Professor Arnold makes much of "polar words," slogans and those bodies of orthodox doctrine that uphold creeds and institutions. In them is the folk-lore of capitalism in our capitalistic economy just as it is in old ecclesiastical institutions. The reading delight of the book is in his analysis of corporations, political parties that uphold the status quo, courts and lawyers and bodies of court precedent and all the folk-lore that surrounds and upholds them. He leaves the impression that, as law teacher, he has difficulty in finding the constitution in the circumambulance of court decisions regarding it, and his treatment of the opposition to Roosevelt's proposal to reform the court is really fine satire. His comparison between our reaction to governmental taxation and the levies corporations and commerce make upon us is so striking as to make one wonder whether or not the designing have not been leading the blind, until he reconsiders the folk-lore thesis of the treatise and realizes how blindly we follow the orthodoxy of laissez faire, rugged individualism, and the notion that corporations are "persons."

The volume closes with the following words: "I have no doubt of the practical desirability of a society where principles and ideals are more important than individuals." . . . The greatest destroyer of ideals is he who believes in them so strongly that he cannot fit them to practical needs."

ALVA W. TAYLOR

WORLD CHAOS OR WORLD CHRISTIANITY, a Popular Interpretation of Oxford and Edinburgh, 1937, *by Henry Smith Leiper*. Willett, Clark and Company, 1937, pp. viii and 181, $1.50.

This is an excellently well-written publicist's exposition of Oxford and Edinburgh. Dr. Leiper writes a vivid style, and for those of us who were not priviledged to be present at the Conferences last summer, his book is the next best thing. He describes the leaders who were present, and

gives brief accounts of their addresses; he notes the response of the group to the addresses as made; he helps us to get the "feel" of the assemblies; he takes us with him into the services of worship and enables us to realize what they meant to those who were present; he shows how the great reports came to be drafted and adopted—in brief, he provides the setting for the reports so that present-day readers and future historians alike will be able to understand the direction in which the conferences were moving and the force with which they gained momentum.

The book contains six chapters: "Oxford and Edinburgh in London Town"—this is on the preliminary meeting and service at St. Paul's; "Oxford Listens"—this was the beginning of the Conference on Church, Community and State; "Oxford Thinks Collectively, and Speaks"—this recounts the discussions of the drafting of the reports; "Edinburgh Listens, and Thinks Collectively"—this describes the beginning of things of Edinburgh, the opening service, the opening statement, which Dr. Leiper and Mr. William Paton drafted; "Edinburgh Speaks"—this describes the final report and gives a résumé of it; "Oxford and Edinburgh Act"—this chapter describes the appointment of the Committee of Thirty-Five headed by Archbishop Temple, whose function it is "to carry on the work of the Faith and Order and the Life and Work movements, to make it easier for the churches to act together, to promote cooperation in study, to further the growth of ecumenical consciousness in the churches, and to call world conferences on specific subjects as occasion requires."

Thus the six brief chapters in this interesting little book give us in résumé a fairly full account of the two great conferences written from the point of view of one who was vitally engaged in all their activities from the very beginning—and before that—and who is keenly aware not only of the difficulties confronting the Conferences but of the possibilities they contain and the vast issues which confront our common Christianity in this critical time.

FREDERICK C. GRANT

BEYOND DILEMMAS, *edited by S. B. Laughlin.* J. B. Lippincott Company, Philadelphia and New York, 1937, 306 pages, $2.00.

Twelve Quakers look at life. What they see and think and *live for* is in a direction that inspired the bold title of this book. In true Quakerly spirit they do not claim to have attained their goal; and yet no group is entitled to more credit for reaching toward the highest goals. For that reason this reviewer believes that all of us who are not Quakers will profit greatly in our spiritiual pursuits by understanding the techniques and aspirations of our Quaker friends. There are those who are happy to call themselves "friends of the Friends."

Rufus Jones, saint and seer, presents "The Quakers' Conception of God," and another major prophet, Dean Elbert Russell of the School of Religion at Duke University, gives "The Basis of Authority in Religion." A third illuminating chapter on "The Theory of Worship" by Howard Brinton, of Pendle Hill, completes a valuable trilogy. D. Elton Trueblood, of Stanford University, adds a fourth conerstone by elucidating "The Quaker Method of Reaching Decisions," an effective strategy.

From such premises others unfold common thought among Quakers in the fields of social philosophy, marriage and the family, economic life, the relation of the individual to the state, the control of natural resources, crime, and international relations that make for peace. The final chapter by a Japanese presents "Quakerism Through Oriental Eyes."

To those who have had intimate contacts with many members of the Society of Friends, this book has significance not only because it comes out of the minds and lives of accepted leaders but also because one can feel sure that they are speaking for a large

percentage of the Quaker household of faith. It deals with a way of living that actually "goes places" in many large areas of life and at least approaches the heart of the Eternal.

If each of our Christian bodies would hammer out on their own anvils an equally profound and comprehensive statement of vital faith or "concern," to use a Quaker term, and if it should register proportionately in the lives of the rank-and-file members of the churches, a Christian world community would be brought much nearer.

FRED ATKINS MOORE

CHINA THROUGH A COLLEGE WINDOW, *by William G. Sewell.* Friendship Press, New York, 1937, 183 pages, $1.00.

The time has passed to defend missions on the basis of biblical texts and abstract ethics. They must be evaluated for their worth to the persons and communities directly involved as well as for their significance in international relations in a time when the world is contracting physically in airplane tempo while doctrines of national separatism are supplanting the ideal of human brotherhood. The missionary process is essentially one of the impingement of cultures, inevitable in the modern world, good or bad in terms of concrete effects.

I suspect that the word "culture" does not appear in this book. Nevertheless what the author attempts is to let the reader live for a time in the situations of cultural clash in which the missionary and his clients live daily. Perhaps the accommodation of cultures is the central task of civilization, for if there is to be international understanding and peaceful and profitable international relations, commercial or other, there must be alteration of behavior and adjustment to changing standards.

The book makes interesting reading, especially for one who, like myself, has spent many years looking at life in China "through a college window" and who has spent delightful hours on the campus of which the author writes. By means of anecdote and interpretation woven about such ideas as "face," the "new woman," sickness and health, social work, Chinese and western viewpoints about conduct, the meaning of missions, and the new day in China the story is told simply, with complete candor, and with deep sympathy and understanding.

As a book of travel and anecdote it is piquant and engrossing. As a study of values and problems in educational missions it is concrete and fundamental, stripped of verbiage and illuminated with incident. For the student of cultural processes and their implications in terms of group relations and adjustments it offers deeply significant source material.

Written in unadorned but facile English, the volume will prove delightful to the lay reader who can hardly be expected to sense its sociological implications. Those who have had experience in eastern lands will see in its pages many a piquant and poignant scene of his own experience reenacted and will sense the deep sincerity and fidelity of the writer. Though no claim is made to profundity, this slight volume poses some of the deepest human problems and suggests some of the answers in terms that are simple and basic and perhaps more true than scholarly discussions—for the author writes as a scientist out of rich experience!

GUY W. SARVIS

I SPEAK FOR THE CHINESE, *by Carl Crow.* Harper & Brothers, 1937, price $1.00, 82 pages.

In a very special sense Carl Crow has a right to speak for the Chinese—and for the Japanese as well. In 1915 he was the business manager of the *Japan Advertiser* in which capacity he "scooped" the story of the "Twenty-one Demands" Japan made on China when the West was engrossed in the World War. Later he was sent to China by the American government as Far Eastern representative of the Committee on Public Information. Since that time he has been in business

in Shanghai, and in the meantime has written brilliantly and understandingly about China.

What Carl Crow says, with clarity, brevity, and concreteness, is that ever since the Sino-Japanese war in 1895 the Japanese army and navy have steadily and consistently followed a policy of intrusion, provocation, aggression, invasion, and usurpation in China. And he says the Japanese are sincere in their aims. They "believe that they have a mission to perform on this earth, which is the remodeling of the world's civilization along superior Japanese lines . . . his attitude of mind presupposes a fanatical belief in the superiority of the Japanese peoples over all others, and they actually do believe in that superiority." Also, the individual Japanese, high or low, acts in behalf of the divine Emperor and can, therefore, never be wrong, but is always supremely right.

The policy of Japan in China has been, "Divide and conquer." Intrigue, bribery, bullying, diplomacy, and, if need be, fighting have been employed as they were deemed expedient. With some ingenuity and much naivete Japan has tried on all occasions to justify her course to the world, but has never deceived informed persons who understood that her policy was both cynical and fanatical.

For China through most of this period Mr. Crow tells the familiar story of futile nepotism, evasion, compromise, selfishness on the part of officials interested primarily in the spoils of office; and of their cynical exploitation of the people. But with Chiang Kai-shek came a new day. Corruption and bribery (present in all governments East and West) became the exception rather than the rule. Incredible improvements were made with amazing speed in communications, money and banking, taxation, industry, and, above all, in military preparedness. A new nation was being born and brought to maturity even more rapidly than Japan was transformed in the days following the Restoration. One driving force behind this new nationalism was persistent Japanese aggression. Vis-a-vis Japan China adopted a policy of avoiding open conflict by every necessary compromise and evasion. China was not yet ready to fight Japan. But she knew she must fight, and bent every energy toward preparation. As the Chinese succeeded in their aims, the whole Asiatic policy of Japan was threatened. Hence the present war!

With the skill of an artist and the ardor of a partisan, tempered by the objectivity of an alien, Carl Crow tells in this new setting the familiar story of imperialism, militarism, nationalism and "manifest destiny." Only the actors and the stage are new. It is the best brief and vivid summary of the story I know.

GUY W. SARVIS

LIBERALISM FACES THE FUTURE, *by Clarence R. Skinner.* The Macmillan Co., 1937, pp. 159.

Here is an interesting and reliable book on the crucially important subject of Liberalism. It has the merits of brevity, clarity, and fairness. It is the kind of book ministers, editors, and citizens should read. There is too much loose talk about the subject these days both by those who are for it and those who are against it. The author was trained at Harvard and Columbia, is a Universalist preacher, and since 1914 has been Professor of Social Ethics at Tufts Theological School and is now Dean of that institution.

Many theological opponents of liberalism seem to think they can wave it aside by claiming that it is now old and discarded. They characterize it as a passing phase of late nineteenth century thought, too optimistic, too confident of science, too humanistic. This book takes a longer view, shows the roots and history of liberalism and gives a judicious criticism and estimate of both its strength and its weakness. It is significant that those who reject it never make any qualifications about

their own dogmatic, authoritarian position. They are quite sure of themselves but their certainty, often not without an assumption of perfectionism, is their great weakness. It would seem that by this time it should be clear to all concerned that we live in a mixed world of good and evil, that man is a lowly creature with big idealisms, and a flair for finding better ways to understand and control his situation.

It has been the open-minded, adventurous, experimenting disposition of many individuals of the human race that has made gains against the brute forces of the world. In the long view it is evident that man has gone forward by his wit and luck. Until the invention of the steam engine, he lived for thousands of years by some ten discoveries and inventions such as fire, boats, tools like the bow and arrow, crude hammers and knives, metals, domestication of animals, picture writting, and slight social organization. But who would undertake to list the marvelous inventions of the last fifty years. These inventions have been the work of liberals in the sense that liberals are those who are looking for improvements and who have faith in the possibility of finding new ideas and new forms of action in all the things that should deeply concern us. It is a cardinal characteristic of the real liberal that he believes man and the world are to some extent open to improvement and that a truly "realistic" estimate is not that of those who are pessimistic about human nature and all its works.

I think even this good book would be improved by discarding the word "reason" as the key to advance. There is no "faculty" of reason for modern psychology. What we have is reflective, critical thinking, both analytic and synthetic. This thinking goes on by the use of our senses, memory, imagination, metabolism, emotional drives, and many other factors of our complex experience. The subject of "values" is also important, as is also the question as to whether they are just "given." Liberalism is willing to admit that there is much to learn, but it is also confident that much will be learned, and that authoritarianism is not the road to wisdom and freedom.

EDWARD SCRIBNER AMES

CHRISTIAN HOPE FOR WORLD SOCIETY, *John T. McNeill.* Willett, Clark & Co., 1937, 278 pages, $2.50.

The major part of this volume, which is the creation of a specialist in the history of Christianity, is a sort of annotated catalogue of writings in which Christian thinkers have discussed such topics as relations between the church and the state, Christian standards for rulers, and ideals for society generally. The list of writers extends, in a general chronological order, from primitive apocalypticism to Rauschenbusch. This portion of the book is the product of much erudite labor. The author's inevitably rapid movement from person to person and from period to period gives the reader a rather bumpy journey, but each chapter ends with a helpful summary, and at the conclusion one has a perspective that seems not to have been developed heretofore. The author's judgment stands out, massive and clear, that the Christian religion, in spite of much naiveté and numerous limitations in its exponents, and in spite of never-ceasing entanglements with the state and the economic order, has a distinctive approach to the problems of society. "The expressions of social Christianity that have come to notice in the preceding chapters, together with the much wider literature and factual data from which they are selected, justify the description of our religion as one of liberty, justice and love; and it increasingly presents itself as such" (p. 150).

In two concluding chapters the author steps out of the role of historian, and assumes that of theological-social critic surveying our present troubled world. Here he becomes an opponent of the theological pessimism that declares man to be by nature helpless in the presence of his social difficul-

ties; an opponent also of those who would condone violence. A clue to his attitude can be found in the term "liberty," in the quotation that ended the last paragraph. Christianity and the sciences are natural allies. Liberalism has not failed, though it has not yet assumed its whole task. Liberal Christianity must now accept the obligation of defending liberty as an inclusive social principle.

The chief type of organized evil that Professor McNeill beholds in present society is our all-devouring nationalism. The seat of it, he thinks, is "in emotions that have little to do with economic affairs" (p. 324). This strange opinion gives one pause, and it necessitates a question. Does this survey of Christian social hope discover any trend with respect to capitalism? "Self-seeking must vanish" (p. 253), it is said; but what of the external organization of private-profit-seeking? Must this also vanish, or, instead, must Christians forever struggle to attain an inner spirituality that their outer conduct forever prevents? "Christianity, it is true, has assailed not capitalism as such, but the inhumanities that have attended it" (p. 245), seems to be the answer. If this were the end of the story, a proper inference would be that Christianity is ethically circumscribed and probably transitory. Why, why, then, does not the present work include an exposition of the would-be Christian thinking that squarely renounces capitalism as such?

GEORGE A. COE

AFRICA AND CHRISTIANITY, *by Diedrich Westermann.* Oxford University Press, 1937, 221 pages, $2.25.

It was a happy thought to induce the distinguished Professor of African Languages at the University of Berlin and Director of the International Institute of African Languages and Cultures to give the 1935 Duff Missionary Lectures; for Dr. Westermann, besides being linguist and anthropologist, has also been a practicing missionary. The result is a satisfying volume, combining real scholarship with missionary experience and much common sense.

After setting out clearly the general changes in the culture of the Africans which have resulted from control by European powers and western civilization generally, Dr. Westermann gives an admirable account of indigenous African religions and how these have been affected by Christianity and Islam. Then follow some pertinent and wise remarks on the chief problems facing the Christian missionary today, together with a special and timely plea for an adequate supply of Christian literature.

To cover so large a field in six lectures involves a good deal of generalization, and, while this is, as a rule, skillfully done, at least two examples of over-generalization deserve comment. It is not entirely correct to say that the native languages are ignored or their use prohibited by the European governments. It is true that in Portuguese territory the European language is insisted upon; but in the Belgian Congo and in French Africa the vernaculars are now tolerated, while in the British possessions it is fair to say that the native languages are very definitely encouraged, even at the expense of English.

Again, while it is true that the European governments usually leave education in the hands of the missions because of the expense involved when the State itself takes on this task, it is also true that the Poruguese and Belgian governments deliberately employ the Roman Catholic missions to do this work. And it is definitely part of the policy of the Union of South Africa and of the British Governments to prefer mission to government education largely on the ground of the superior moral and character training believed to be given by the mission schools.

Some African readers and their friends might regard Dr. Westermann as too pro-European for their taste.

When, speaking of the economic changes which European influence has wrought, he states that the Native in most parts of the continent lives his material life under better conditions than in pre-European days, Dr. Westermann seems to have overlooked such facts as land restrictions, color bars, and the relatively heavy taxation imposed deliberately to make it necessary for Africans to leave their homes to come out to work for the Whites. Few Africans would agree that "responsibility for the native is recognized, a fair adjustment between black and white is the sincere concern of governments and finds expression in many of their acts." One wonders if the author has studied the race situation in the Union of South Africa, Kenya Colony, and in the Portuguese possessions.

Largely, no doubt, because of his accurate knowledge of African languages, Dr. Westermann presents an illuminating account of African religion and especially of the Natives' concept of God. However, his statement that the Christian missionary "cannot be content with producing an amalgamation of old and new beliefs or with turning pagan views in a Christian direction but has to admit that the religion he teaches is opposed to the existing one and the one has to cede to the other" seems far too strong and may represent an unwise policy. In the end the African will take what he pleases from the Christion religion as interpreted to him and engraft that on to his previous religious belief. And this is what he probably should do if Christianity is to become an integral part of his life.

The author's discussion of Christianity and Islam and their relative appeal to the African, and his insistence on a knowledge of anthropology and of African ethnology by the Christian missionary are important contributions. The volume is not indexed, but there is a detailed table of contents. The book should be "required reading" for every practicing and every would-be missionary in Africa.

CHARLES T. LORAM

SHORTER NOTICES

MEN OF POWER, *by Fred Eastman.* Cokesbury Press, Nashville, 1938, 186 pages, $1.50.

This is the first of a series of five volumes to be published between now and 1940, each of which will contain four sixty-minute biographies of men who have wielded great power. The volumes are an attempt to "explain these men, not expose or glorify them. They all had power. Where did they get it? They accomplished great things for the common good. Why?" Professor Eastman has been for years professor of biography, literature and drama at Chicago Theological Seminary. Apparently he is now about to share with a larger public and in popular form materials which he has gathered for and possibly presented to his classes in the field of biography. The four men discussed in the first volume are Thomas Jefferson, Charles Dickens, Matthew Arnold, and Louis Pasteur. Professor Eastman writes interestingly and his studies show no little insight into the sources of personal power. For most of us who have all too little time for reading in the field of biography, these short, able sixty-minute biographies should prove to be very interesting and valuable.

LEADERSHIP IN THE NEW AGE, *by Frederick Ellsworth Wolf.* The Tuttle Publishing Company, Rutland, Vermont, 1937. 135 pages, $2.50.

This book is a handbook for reference, inspiration, self-analysis, guidance and practice for those who are training for leadership in whatever field they may choose. After a discus-

sion of leadership as the way out, he also discusses the making of the man, the leader in relation to others, the handling of men, technicalities of leadership, abuses of leadership, the marks of the poor leader, and leadership at its best. Each chapter includes a self-analysis sheet, suggestions for daily practice, and a chart of personal rating.

NEW CHAPTERS IN NEW TESTAMENT STUDY, *by Edgar J. Goodspeed.* The Macmillan Company, New York, 1937, 223 pages, $2.00.

No modern New Testament scholar writes with greater authority or literary charm than Dr. Goodspeed. In these Ayers Lectures given in the Rochester Theological Seminary he reaches a new high, certainly from a literary point of view, and makes the subjects which he discusses fascinating glimpses into the process of the formation of the New Testament. He discusses publication in the early period, suggests a new organization of New Testament introduction, brings the story of the New Testament translation and manuscript discovery down to date, explains the necessity of recurrent translations of the New Testament, discusses brilliantly the original language of the New Testament, whether Aramaic or Greek, discusses pseudonymity and pseudepigraphy in early Christian literature, and in the final chapter tells of some of the modern apochrypha. Altogether it is a highly interesting and readable account of important phases of New Testament study.

THE BOOK OF FESTIVALS, *by Dorothy Gladys Spicer.* Woman's Press, New York, 1937, pp. 386, $3.00.

Any one who wants to know about the national festivals of the peoples of the world will find in this book a veritable mine of information. The author at great pains has sought to set forth what the festivals are, what lies back of them, and how they are celebrated. Such a book ought to be invaluable as a reference book in libraries, particularly of schools, churches, and settlements.

THE QURAN. Translated with critical rearrangement of the Suras, *by Richard Bell,* T. and T. Clark, Edinburgh, 1937. Vol. I, 343 pp., $6.00.

A new scholarly translation of the Koran into English has been long over-due. There have been some fairly recent translations, such as Pickthall's *Meaning of the Glorious Koran,* but they can hardly be classed as scholarly, objective translations. Nor have they provided much in the way of discriminating comment on the text. Dr. Bell performs this much-needed service. His translation takes into account all the recent work that has been done on the Arabic text, and he has, of course, made use of the work of all the important commentators. His main object, in his own words, "has been to understand the deliverances of Mohammed afresh, as far as possible in their historical setting, and therefore to get behind their traditional interpretation." He has, through an attempt to separate out the work of the later redactors, who have often enough introduced confusion into the text, succeeded in clarifying the meaning of many doubtful passages.

The book is a scholar's book rather than one designed for popular use. The technical devices by which he separates out the various strata of material interferes with the consecutive reading of the *suras.* He makes no attempt at literary elegance, being primarily concerned to achieve accuracy in rendering the Arabic into English. He has placed the world of scholarship deeply in his debt by his painstaking labor. No Islamic student's library will henceforth be complete without this excellent tool. The first volume contains only the first twenty-four suras.

AN ENCYCLOPEDIA OF PACIFISM, *by Aldous Huxley*. Harper & Brothers, New York and London, 1937, 104 pages, 50c, paper cover.

Here is an amazingly interesting and valuable little compilation of material bearing upon war and peace. There is no indication of who wrote the various articles but the editor is the well-known English novelist and essayist whose other recent book, ENDS AND MEANS is reviewed in this issue. To indicate only a few of the topics discussed between the initial article on "Armaments, Private Manufacture Of," and the final article, "Women in Modern War, Position Of," there are brief articles on Biology and war, causes of war, chemical warfare, the teaching of Christ on war, the Christian church's attitude on war, disarmament conferences, haves and have nots, imperialism and colonies, nonviolence, over-population and food supply, peace treaties, propaganda, sanctions, war resisters, and many others.

The articles seem to be authoritatively written by men who are well prepared to discuss such topics. As a handy reference for those interested in war and peace this book ought to be invaluable.

CREATIVE PIONEERS, *by Sherwood Eddy* and *Kirby Page*. Association Press, New York, 1937, 161 pages, $1.00, paper cover.

"The most thrilling and dangerous stage of pioneering on this continent lies ahead." But this pioneering is not that of winning a physical frontier. It is rather "in the realm of the transformation of individualistic competition into social cooperation."

With this as their thesis the authors, both well known pioneers in this field, discuss successively pioneers in industrial relations, in political action, in the cooperative movement, in race relations, in vocations and avocations, and in socializing religion. In each chapter a brief historical statement leading up to the present status in that particular area is given. Then follows the story of a few outstanding figures who are at the present time pioneering in that field. Thus, in industrial relations, Powers Hapgood, John L. Lewis, and Sidney Hillman are given as examples. In the political field appear such figures as Norman Thomas, Jerry Voorhis and Senator Norris. The volume is a stimulating, if brief, discussion of a highly interesting and important topic, and ought to be widely read by young men and women of this generation. It would make an admirable basis for young people's or adult discussion groups in the churches.

FIVE MINUTES TO TWELVE, *by Adolf Keller*. Cokesbury Press, Nashville, 1938, 127 pages, $1.00.

The rather cryptic title of this book is Dr. Keller's way of trying to make real the urgency of the religious situation in Europe today. Christianity is in sharp conflict with communism, national socialism, and fascism, all of them absolutes which brook no interference from religion. Yet while urgent, the situation is not utterly hopeless, since it is, after all, five minutes to twelve.

The book is really an interpretation of the essential spirit of the Oxford and Edinburgh conferences, as they impressed this great international churchman. It is highly interesting as coming from the man who, perhaps more than any other single individual, is in intimate contact with the churches all over Europe.

THE WANTED GENERATION, *by Frank Glenn Lankard*, Abingdon Press, 1937.

Professor Lankard, who is dean of Brothers College, Drew University, starts his brief brochure by saying that many young people feel today that they belong to an unwanted generation. But there is a wanted generation. What is it to be like? Briefly sketched, it will, says the author, be a generation that insists on facts; that takes cognizance of religious values; that is

capable of great and sustained enthusiasms; that has a renewed passion for freedom; that can use leisure time and not be demoralized by it; a generation that can face a crisis with some sense of direction; and that can and will create, a better social order. The book is vigorous, forceful, and stimulating.

Five Million Jews Not Wanted in Central and Eastern Europe

There are five million Jews in Central and Eastern Europe who are absolutely not wanted. Hatred, injustice, and ill-will are making life a daily martyrdom and are driving them into exile. Yet no other land is willing to receive them. Only 10,000 are to be admitted to Palestine this year. The fate of these unfortunate millions is more than a Jewish problem. It is a Christian problem. Although as American Christians we can do little to influence European governments in modifying their policies or in easing the relentless pressure, we can at least respond to relief appeals and thus in some measure ameliorate their terrible plight. Moreover, we can resolutely seek to remove the causes of anti-Semitism which is ominously growing in the United States. Through personal example, teaching the younger generation, and the creation of Christian attitudes, we can check the antipathy against the Jew and thereby help bring on a new era of fellowship and cooperation.—*Missions.*

In Defense of Polygamy

The Review of Religions, an English Moslem journal, concludes an article in defense of polygamy thus:

"The Great War fully vindicated this very useful institution of Islam and in view of the social conditions in the Western countries we are quite convinced that before long Christendom shall have to adopt polygamy in order to save its society from moral bankruptcy towards which, according to some very well known writers, it is rushing headlong."

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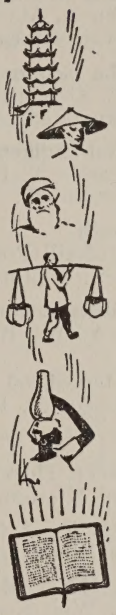

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